

*Draw near with Faith and take this
holy Sacrament to your Comfort*



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Act of Parliament.*

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The NEWEST
Weeks Preparation
for the Worthby Receiving of the
LORD'S SUPPER.

Consisting of
Suitable Prayers, Forms of Self Examination,
and
CONFESSION of SINS, with MEDITATIONS
to live well,

after Receiving the
HOLY SACRAMENT;
and a Companion
to the

LORDS TABLE.

BY

Leonard Howard, D.D.
Rector of S^t Georges the Martyr
in Southwark, Lecturer of S^t Magnus,

AND

Chaplain to her ROYAL HIGHNESS the
PRINCESS DOWAGER of WALES.

THE THIRD EDITION.

L O N D O N:

Printed

For S. CROWDER, at the Looking-Glass
over against S^t Magnus Church
London-Bridge.

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T H E

P R E F A C E,

Shewing the DESIGN of this Book.

THE Blessed Sacrament of the Lord's Supper being a Service so acceptable to God and beneficial to Man, it might reasonably be expected, that all who profess themselves Christians should be ready and forward to perform so necessary a Duty; for though the eating of Bread and drinking of Wine are in themselves ordinary Acts, and inconsiderable; yet, in this holy Office, they are used to signify the most extraordinary and greatest Act of Mercy, that the King of Kings could confer upon his poor Subjects and Servants. They shew forth, as I have observed in the following Sheets, the Death of his only Son for our Redemption, and are an Evidence of God's Reconciliation to lost Man, and his Re-admission into the divine Favour; and by being permitted to come to his Table, we eat of his Bread and drink of his Cup, whereby, worthily taken, we are one with Christ, and Christ with us.

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BUT,

BUT, notwithstanding these high and glorious Privileges and Advantages, it is a true and melancholly Observation, that many who call themselves Christians refuse to give their Attendance, or, having very slight and undervaluing Notions of this Ordinance, come to it very carelessly and unprepared.

EVERY sober and serious Christian must reflect with Concern on our Fall from the primitive Love and Duty to Christ. Many Persons, who profess themselves Members of the Church of England, rest contented to abstain from the Sacrament, for such trifling Excuses as they would even be ashamed to urge for the Non-performance of any earth'y Business. The Misery is, we are engaged in a worldly Hurry of Business, which we do not care to take our Minds a Moment from; or which is the grand Obstacle, we are wedded to many Sins and vicious Habits, which we do not care to leave off and forsake; or we possess ourselves with Fears and Doubts, which we do not care to examine into the Justice of, or to remove; and so abstain from the Lord's Table.

BUT alas! if we neglect, and will not take a little Pains to prepare to meet our blessed Lord at his Table, by his own Appointment here on Earth, how shall we be prepared to meet him at his Judgment-Seat, where (tho' we little think of it) Sins of Omission as well as Commission must be accounted for?

IN order therefore to awake Men from a Letbargy so fatal to themselves, I have endeavoured in the following Book to explain the Nature and End of this Sacrament, and the Obligations to frequent it.

I shall not draw any Comparison of this little Work with any that have gone before it: I shall have the Charity to think all have meant well, and agree with a devotional Writer, that in the various Tastes of Men, what may not affect one may possibly touch another, and that we shall all GAIN SOME.

MAY God's Grace and Blessing attend this Work, and prosper your pious Endeavours that peruse it, so that worthily approaching the Table of our Lord, in a grateful and proper Remembrance of him, and in the Manner required of us by his holy Church, you may be admitted to an eternal Communion with him in the Heaven which he hath opened for all Believers.

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AN INTRODUCTORY
DISCOURSE
Concerning the
REMEMBRANCE
OF
CHRIST
IN THE
HOLY SACRAMENT.

This do in Remembrance of Me. Luke xxii. 19.

THE Design of the blessed *Sacrament* is, in Obedience to the Command of the great Saviour of Mankind, to *eat Bread and drink Wine in Remembrance* of him. Now to remember a Person is not barely to call to mind that such an one existed, but to recollect *who* he was, and the *Things* he did.

Publick Exploits and Deliverances, great Victories and Benefactions, have always been honoured, and very justly, with solemn Commemorations, Inscriptions, &c. The *private Memorial* of worthy and illustrious persons,

2 *An Introductory Discourse on the*

such as a Man's own Mind only retains, is too low an Expression of, and shews too little a Regard for, and Sense of their eminent and publick Services; and besides, such Memorial of them would lessen and cease, as the Persons, so retaining a private Memory of such Things, followed the Objects of their Regard and Remembrance to the *Place appointed for all living*. So that, to keep alive those publick Virtues, it has been the Wisdom and Gratitude of former Ages to institute public and solemn Memorials of them, that they might be perpetuated to all succeeding Generations.

And where is there an Action in the Registry and Memorial of Things, from the Beginning of Time, which lays so just a Claim to a lasting Regard and Remembrance, as the Deliverance and *Redemption of lost Mankind*, by the Death and Sacrifice of Jesus Christ? In all the heroick Deeds, *publick Charities* and *Benefactions memorised* in the World, what Greatness, what Goodness, what Love appears like to *his*? who came from perfect Bliss to a World of *Misery* and *Infirmity*, and took on him the Sins of others, and the *Sufferings* which divine Justice demanded, that the poor and wretched Offenders *might not perish, but have everlasting Life*.

To release another from Prison and Confinement, to lessen our own Circumstances for the Relief of a fellow Creature in Distress, and to shew Mercy in all the various Instances

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ces of Charity to the wretched Objects which present themselves to us in this *Valley of Tears*, are Actions of that great Humanity, and exalted Beneficence, that they recommend the generous Donor to our Esteem and Gratitude; but for our blessed Lord to put himself into the Condition and miserable State of Sinners, to be free from all *Guile* himself, and yet to suffer himself to be *numbered with the Transgressors*; to be as rich and happy as eternal Glory and the *Treasure in Heaven* could make him, *and yet to become poor*, that others by such *Poverty might be made rich*; to compassionate an unhappy Race of Creatures, who had rebelled against their God, brought upon themselves Misery and Trouble, and doomed to receive the fatal Wages of Sin in eternal Death and Destruction; to come and partake of their Nature and all their Sorrows (*Sin excepted*) and then *lay down his own Life*, that they might be saved and made everlastingly happy; these are Actions of Love and *Beneficence* not to be parallel'd, and therefore most worthy to be had in everlasting Remembrance.

When we read of the worthy Actions of deceased Heroes, or charitable Donors, we esteem their Memories, and exalt such Actions, though we want not, or are not within the Reach or Efficacy of their Benevolence and Charities. But in the *redeeming Love* of our blessed Lord and Saviour we are *all* concerned; every one that *remembers it, remembers*

4 *An Introductory Discourse on the*

his own Happiness, and sees with Joy the Share he has in this great and merciful Deliverance.

Our Saviour therefore, on the *Night in which he was betrayed*, set up in his Church this *Monument* of our Redemption by his Death and Passion, that, in the mortal Bite of the *fiery Serpent*, we might look to the Saviour who was *lifted up on the Cross*, and there behold and receive our Cure. As we are then, at the *dying Request* of our dear Lord and Saviour, to take and receive the Elements of *Bread and Wine* in the holy Sacrament, in *Commemoration*, and as *Pledges* to assure us of our Salvation through him; so I think it incumbent on us, nor do I know a better Method to fill our Souls with Love, and to prepare us for a worthy Reception of the holy Communion, than to bring our Saviour to our *Remembrance*, in all the *Circumstances* of his Life and Death, which are so *exemplary*, and leading to Piety and Virtue.

I cannot think that the *Christian*, intending to go to the *Lord's Table*, can do any thing more *preparatory* to a worthy Reception of the Sacrament, than to meditate every Day in the *preceding Week* on some Part of our Lord's most *holy Life*, and take the Lesson of Imitation which he may receive from it, till he comes to that *Remembrance* of him in those *last Sufferings*, which are *sacramentally* represented to us at that holy Feast.

From

From our Saviour's Command *to do this in Remembrance of him*, I have therefore taken a new Method of Preparation in this Book, which is, every Day to set before you some Part of the high Character of the blessed *Messiah*, and such memorable Passages of his most holy Life, Sufferings and Death; as cannot fail by God's Grace to indear him to your Thoughts and Affections, to excite an Imitation of him, and bring you to his holy Table with *that perfect Love which casteth out Fear*.

May the great and most high God give his Blessing to my Endeavours, and make me (tho' a weak) a happy Instrument of bringing Men to a Sense of their Duty, and to be conitant and fit Performers of it; that being *strong in the Lord, and in the Power of his Might*, they may overcome all Temptations, and Hindrances to this indispenfible Office of a Christian, and from his *Church Militant on Earth* be prepared to drink of the Fruit of the Vine anew with *Christ in his Church Triumphant in Heaven*.

The Warning on the Sunday before the Sacrament.

DEarly Beloved, on *Sunday* next I propose to administer to all such as shall be religiously and devoutly disposed, the blessed

6 *The Warning on the Sunday*

and most comfortable Sacrament of the Body and Blood of Christ, to be received in Remembrance of his Death and Passion until his coming again; for which holy Institution of Christ himself, I exhort you in the mean Season to prepare yourselves; and if worldly Thoughts, Troubles or Business, should incline you to omit or postpone this Duty, that you would consider yourselves in a State of Mortality, and that an Opportunity lost may never more offer itself.

If ye wilfully abstain from the Lord's Table, or come unfitly, consider with yourselves, what sore Punishments hang over your Heads, and what an Injury you do to God and your own Souls, for ye disobey the *Lord's Christ*.

As he that came to die for us, in his holy Gospel, hath commanded us to continue this perpetual Memory of him, I bid you in Christ's Behalf, I exhort you for the Sake of your own Souls, that you examine yourselves as to the Truth and Sincerity of your Repentance, whether you are firm and stedfast in your Resolutions to lead a new Life, and are in Charity with all Men; that so you may *eat of that Bread, and drink of that Cup*, and receiving the Comfort and inward Satisfaction, arising from a due Performance of that Religious Office, may return with Peace and Satisfaction of Mind to your Duties in Life, and like the *Eunuch*, after Jesus had been preached unto him, *go on your Way rejoicing*. For these Things

Before the SACRAMENT.

7

Things I shall not fail offering up my Prayers for you to the God and Father of our Lord Jesus Christ, to whom be Glory for ever. *Amen.*

A Prayer for Divine Grace to prepare for a worthy Reception of the Lord's Supper.

OBLESSED Lord! who hast called all the *Weary and Heavy-laden* to thee for *Rest and Refreshment*, and who hast prepared a Feast and Nourishment for the Soul in the blessed Sacrament of thy Body and Blood: Be pleased to assist me with thy heavenly Grace so to prepare and make ready myself, that I may not incur the Judgment of those who shall presume to come to thy Supper without a proper Wedding Garment.

Give me, O Lord, that *godly Sorrows* for Sin, which will work a *Repentance not to be repented of*: Melt my flinty Heart, and bring me into the Paths of Righteousness, for thy Name's Sake: O Saviour of the World, who hast prepared this most excellent Repast for my Soul, and with thy expiring Breath didst command me to taste thereof; grant that I may neither refuse thy gracious Invitation, nor presume to approach the holy Altar of thy Love without due Care and Preparation. O purify my Heart by Faith, open my Mouth to shew forth thy Praise, and give me thy divine Assistance to become a new Creature.

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Let thy Virtue heal my spiritual Infirmities, thy Strength subdue my Weakness, and the Influence of thy Holy Spirit prevail over the Stubbornness of my Flesh, that with Humility and holy Reverence I may partake of thy divine Banquet. And, O Lord, as thou hast given to the Element of *Bread* a Virtue proper to the Support of our mortal Bodies, to strengthen and to nourish us; and also to that of *Wine*, the Virtue to refresh and comfort us in our Labour and Fatigues; so let the same nourishing Virtue to my Soul proceed from thy *Body* and *Blood*, sacramentally given to us in these *holy Mysteries* and *Pledges* of thy Love.

Grant, O Lord, that, in the Words of thy holy Apostle, the *Cup of Blessing*, which thy Minister shall *bless*, may be the *Communion* of thy cleansing *Blood*; and the *Bread*, which *he breaks*, may be the *Communion of thy Body*, with all its saving and strengthening Influences; that, in this august and solemn Office of thy holy Church, I may receive the *Seal* of Righteousness, which is, by Faith, the free Pardon and Forgiveness of all my Sins, the Benefits, Helps, and Comforts of thy Grace in this World, and in the World to come, the glorious and unspeakable Joys and Delights of thy heavenly Kingdom; and this I beg, through thy Satisfaction and Merits, O blessed Jesu, to whom, with the Father and Divine Spirit, be all Honour and Praise, now and for evermore. *Amen.*

On

Preparatory to the SACRAMENT. 9

On Monday Morning.

At our first Awaking.

TO thee, O Lord, do I lift up my Soul:
O let me not be confounded, neither
let mine Enemies triumph over me.

I call unto thee betimes in the Morning;
early will I make my Supplications unto thee,
and will look up: Awaken, O Lord, my
sleepy Soul; raise me, O Lord, who am dead
in Trespases and Sins, and in thy *Light* let
me see *Light*.

Thou hast promised that those who seek
thee early shall find thee; I will awake right
early. O lighten mine Eyes, that I sleep not
in Death.

When we are risen, and going to our Devotions.

I have laid me down and slept, and am
risen again, for the Lord hath sustained me.
Grant I may rise unto Newness of Life, and
after the great Sleep of Death be Partaker of
a glorious and joyful Resurrection.

Wherewithal shall I bow myself before the
most high God? And how shall I, so great
a Sinner, appear before the King of Kings?
The Scepter of *whose Kingdom is a right*
Scepter, who hath loved Righteousness, and ha-
ted Iniquity, for which God hath anointed him
with the Oil of Gladness above his Fellows.

I will take the Cup of Salvation, and call
upon the Name of the Lord. O Lord, I be-
seech thee, deliver my Soul.

MEDI-

MEDITATIONS for Monday Morning.

On the Dignity of our SAVIOUR's Person.

CONSIDER, O my Soul, by whom thou art commanded to eat the Christian Passover; 'tis by him who was God and Man, the Light of Light, the very God of very God, who thought it no Robbery to be equal with God, who is the Brightness of his Glory, and the express Image of his Person, whom all the Angels of God worship.

What Being, but he who was equal in Sovereignty and Power, equally offended by the Rebellion, could be capable of atoning for it? Where, but on the *Cross* of Christ, could there be an Altar whereon to sanctify a Sacrifice to the Justice of Heaven? Or who, amongst all the high Orders of Beings which inhabited that glorious Place, could appear as advocate before a *consuming Fire*, but the Lord of Angels and Men.

From that blessed and adorable Person we have this *Command*, at whose Transfiguration the Heavens sent out the proclaiming Voice of his high Dignity and Divinity, *This is my beloved Son, hear him!* From that Saviour we have the Institution of this blessed Sacrament, who, in the Interests of God and Religion, neither flattered the *Great* nor the *Small*, but *taught the Ways of God in Truth*, regarding neither the Person nor Qualities of Men.

In

Preparatory to the SACRAMENT. 11

In this Institution our blessed Lord speaks as a *Master* who will be obeyed. The Words of the Institution are not like those of the Prophets, *Thus saith the Lord!* but absolutely, *Do this:* And when our *Lord* and our *God* speaks, O may we his *Servants* always *hear* and obey.

The great God that made us, the holy One that redeemed us, who came and conquered for us, in the acceptable Voice of his Church calls us to perform this his dying Command: It comes from the most exalted and dignified Person, *from the Strength of my Heart, and my Portion for ever.*

Whether we are in Adversity or Prosperity, whether High or Low, Rich or Poor, *there* we may all resort for Comfort and Refreshment. At the Table of this *King of Kings*, and *Lord of Lords*, we may *a'l* be admitted; for with him *there is no Respect of Persons.* The Sufferings there represented were endured for all, and only those who want *Faith*, *Repentance*, and *Charity*, will be unacceptable at this Supper of *our Lord.*

O let it then be my Care to meet *him* worthily at his Table, *whom my Soul loveth*; an Opportunity neglected may not again present itself, and into his awful and divine Presence, before *the Face of Men and of Angels*, I may be immediately summoned: whilst I have Health and Strength, whilst *I have Opportunity*, give me, O Lord, Grace to perform this Duty as I ought, and promote the eternal

nal Welfare of my Soul ; for with Christ is the *Well of Life* to cleanse us from all Un-righteousness, and in his *Light* shall we see *Light*.

A Prayer from the foregoing Meditations for Monday Morning.

O HOLY and merciful Saviour of the World, the only begotten and eternal Son of God, who didst cast a Veil over thy Glory, and leave the blissful Habitation in the Bosom of thy Father, to redeem us from everlasting Death and Misery, let me not forget the *Dignity of thy Person*, but, in all Humility, praise and magnify thy great Mercy, who art *exalted above every Name*, and art the blessed Son to whom it is said, *Thy Throne, O God! is for ever and ever.*

O Lord, who art graciously pleased to call us to the Altar of thy *Glory*, where, with *Healing in his Wings*, the Penitent do behold the *Sun of Righteousness*, O give us Grace to approach unto Thee with due Reverence, whose Iniquities are multiplied, and who are not worthy to *gather up the Crumbs* which fall from thy Table.

Grant, O Lord, that, with such an awful and affectionate Remembrance of thy redeeming Love, and such a strong and lively Faith in thee, I may appear at thy Table, that, by thy

Preparatory to the SACRAMENT. 13

thy Grace, I may be made worthy to obtain the Virtue and Fruits of this holy Communion.

Be pleased, O Lord, to accept of this my bounden Duty and Service, that, not weighing my Merits, but pardoning my Offences, I may be replenished with thy heavenly Grace and Benediction, go unto the *Altar of my King and my God* with Joy and Gladness, and receive all the Benefits of thy meritorious Death and Passion. All which I beg at thy Throne of Grace, who art my only Saviour, God from everlasting, World without End. *Amen.*

N. B. Finish this Morning's Devotions in the publick Service of the Church; but if you have not Opportunity to go there, repeat the following Prayer in our most excellent Liturgy.

Almighty and most merciful Father, I have erred and strayed from thy Ways like a lost Sheep, &c.

O Lord, I beseech thee, mercifully hear my Prayers, and spare me and all those who confess their Sins unto thee, that we whose Consciences by Sin are accused, by thy merciful Pardon may be absolved, thro' *Jesus Christ*, our Lord.

Our Father, &c.

The Grace of our Lord, &c.

MEDI-

MEDITATIONS for Monday Evening.

On the Prophetic Office, which our Blessed SAVIOUR was pleased to take upon him.

WHAT shall we render unto the Lord for the Benefits of our Saviour's Death and Passion, and also for the Doctrines and kind Offices of his most holy and useful Life.

How shall I sufficiently adore thee, O God, who, having spoken to us by *thy Prophets*, hast in these *last Days* spoken unto us by *thy Son*, whom thou hast appointed *Heir of all Things*, by whom also thou wilt judge *the World*.

Other Prophets came to Kings, and great Men of the Earth, but to all Sorts and Conditions of Men our blessed Saviour gave his wholsome Instructions.

The *Poor* had this comfortable Gospel preached unto them, which assured them of a happy Release from all Sorrow and Vexation, and of Treasure in Heaven which *Moth* and *Rust* cannot corrupt, nor *Thieves* break thro' and steal.

The *Rich* and *Powerful* are checked and restrained from all Pride, Violence, and Oppression, and taught the Virtue of Charity and Compassion to their distress'd Brethren.

By thee, O blessed Lord, we are acquainted with a spiritual Aid and Assistance sufficient for us, in the Weakness and Infirmary of our own Nature.

What

Preparatory to the SACRAMENT. 15

What could be more beneficial to human Society, more for the Peace and Happiness of Mankind, than to be taught to live under a Sense and continual Fear of God, and to have social Duties enforced upon our Minds by the Hopes and Assurances of a future State of Happiness or Misery.

O how great is the Advantage of Christ's Doctrines to those who will be reclaimed and converted by them! All the sacred Mysteries of thy pure and holy Religion tend to the Advancement of Piety and Virtue, and to make us better and happier in the *Life that now is*, as well as *that which is to come*.

Thou, O Christ, hast set before us the Path to present and eternal Felicity, and all thy Doctrines tend to the Improvement and Advancement of our Nature; we are acquainted by thee with God's Goodness to us in our Creation, with his Grace and Mercy after our Fall: We are taught, that God is our Friend and Protector here, and after Death our everlasting Rewarder.

Why art thou so *sad and disquieted*, O my Soul! Remember thy blessed Saviour in this spiritual high Office of a Prophet and Teacher for thy Benefit and Advantage.

O let me think upon and remember his Truth in the fulfilling of all his Predictions, and let my Love of him be sincere and cordial, for the many Doctrines and Precepts contained in his Gospel. O regulate my Life according to the Doctrines of this great Prophet,
and

and give me Grace so to *remember* him, as not to forget the Duty and Obedience which are due to him.

So shall I be prepared to meet my great Lord and divine Preceptor at his holy Table, and *by Faith* receive that *Bread* which CHRIST JESUS our Heavenly Father *giveth* us, and is *the Bread which came down from Heaven*, and *giveth Life unto the World*.

The Prayer for Monday Evening.

O SAVIOUR of the World, the only begotten Son of God, who hast been graciously pleased to speak to us of eternal Life in thy Name, and revealed thyself to the sinful Sons of Men: Receive my Prayer, and enable me by thy Holy Spirit with due Preparation to come to the Altar of thy Grace and Love.

I know that thou art a *Teacher come from God*, and that *no Man* could do the Miracles which thou didst, except God was with him, and that thou art of a Truth that Prophet *that should come into the World*; who hast foretold and promised a future State of eternal Happiness to the Righteous, and hast warned the Wicked to *flee from the Wrath to come*. O let us not be, like our Forefathers, a faithless and stubborn Generation, who *killed the Prophets*, and *stoned them which were sent unto them*; but let us reverence thee, who art *the blessed Son of God*,

Preparatory to the SACRAMENT. 17

God, and the last and great Prophet which he hath sent: O let me not despise thy future Promises, disregard thy Warnings, and act a worser Part than the *Jews*, in crucifying thee afresh by Sins and Impieties.

Give me Grace, O Lord, to obey thy Word, and not to set at naught thy Counsels, and abandon myself to Sin and Temptation from which many without so great a Light have kept themselves! *How will* the Men of *Nineveh* rise in Judgment against me, who repented at the Preaching of the Prophet *Jonah*, when a Prophet so much greater than *Jonah* has been here, and hath commanded us every where to repent. Grant, that by a truly penitent Heart, and lively Faith, I may obey thee, and partake of thy redeeming Grace, who, with the Father and Divine Spirit, art one God, World without End. *Amen.*

MEDITATIONS for Tuesday Morning.

Upon the Priestly Office of our Blessed SAVIOUR.

O What Praises are due unto thy Name, O great and adorable Priest of the Lord, who came to offer for us, and be a Sacrifice for the Sins of the whole World, that none might perish, but have everlasting Life. No Offering but of thy blessed Self, O gracious Lord God, could have been sufficient! No *high Priest*, but thou that art *one* for ever, after the Order of *Melchisedec*, could have made an effectual Offering. O where but in thy
Fulness

Fulness of Merit could we Sinners have found a prevailing Satisfaction of eternal Justice? who, but thy all perfect and all sufficient Self, could have approached the *Holy of Holies*, and interposed between us and Divine Vengeance?

But to my unspeakable Comfort I have in thy *Offering* a well grounded Hope of Pardon and Forgiveness, and that Peace of God which the World cannot give, nor take from me.

O my Soul, rejoice in thy great Salvation; tho' my *Sins are as Scarlet*, such an availing Oblation can *make them white as Snow*, tho' *red like Crimson*, make them like *Wool*. Thou art a Priest, O blessed Lord, who art touch'd with a Feeling of my Infirmities, and having assumed our Nature, knowest the Weakness thereof.

Thy Oblation of thyself once offer'd, thy *sprinkling of Blood*, hath wash'd the sinful Stains of every penitent Believer; destroy'd Sin, disarm'd Death of its Sting, and open'd the Kingdom of *Heaven* for us.

All Priests but thee, O Lord, were Men of like Passions with ourselves, and had Sins of their own, deserving the *Wrath to come*; they wanted Righteousness to plead to divine Justice, and Power to mediate with the great God of Heaven and Earth. Who but the Son of God's Love, the pure and immaculate Lamb, could be an *Offering* fit for Heaven, and reconcile such *vile and miserable Sinners* to such offended Greatness? But thou, O glorious and
blessed

Preparatory to the SACRAMENT. 19

bleſſed high-Prieſt, couldſt come with Affurance of Succeſs upon the Multitude of thy Father's Mercies, and when our *Phineas* prayed and *interceeded*, his juſt *Plague* for Sin ceaſed. When the *Brightneſs of God's Glory*, and the *expreſs Image of his Perſon*, became an *high Prieſt*, the everlaſting Doors of Heaven were open to us; and ſo full of Grace were his Lips, that the Anger, which had waxed hot, was ſtop'd againſt *Iſrael*. He hath atoned for the great Tranſgreſſion, and in his holy Goſpel has furniſhed us with ſuch *Means of Grace*, as delight the Soul with Hopes of Glory: O *give me Underſtanding*, that I may learn thy *Law*, and then ſhall I *not be aſhamed*, when I have Reſpect unto all thy *Testimonies*.

Accept, O Lord, of my humble and hearty Thanks for the Light of thy Goſpel, and guide me with thy Holy Spirit to follow thy ſublime Doctrines and Inſtructions, to renounce all Ungodlineſs and worldly Luſts, and to *live ſoberly, righteouſly, and godly in this preſent World*, waiting for the *bleſſed Hope*, and thy *glorious Appearing*, O gracious Lord God, when thou ſhalt come to reward our Obedience, accompliſh thy Promiſes, and turn our Faith into Sight, and our Hopes into Enjoyment.

Grant, O Lord, when the happy Day ſhall come, of celebrating the Memorial of thy Sufferings, in the Holy Communion, that with a proper *Wedding Garment* I may be accepted at that Heavenly Feaſt; that I and all thy whole

whole Church may obtain Remission of Sins, and be made Partakers of everlasting Felicity. And this I beg through the Merits and Satisfaction of thy Death and Passion, to whom, with the Father and the Holy Ghost, be all Honour and Glory for evermore. *Amen.*

At rising from our Knees.

GRANT me, O Lord, thy Grace, that I may not only pray, but that I may live up to what I pray for, and practise it in my Life and Conversation, to the Honour and Glory of thy great Name, and the Good and Salvation of my immortal Soul. Grant, O Lord, that I may so live here, that I may be always prepared and ready, whensoever my Change shall come; that it may not appear such a King of Terrors, but a welcome Messenger to bring me to my Master's Glory; in and thro' the Merits and Mediation of thy blessed Son, *Jesus Christ*, our Lord.

The Peace of God which passeth all Understanding, preserve and keep my Heart and Mind in the Knowledge and Love of thee my God, and of thy Son *Jesus Christ*, my Lord, and the Blessing and Mercy of God the Father, the Son, and the Holy Ghost, be with me now, and for evermore. *Amen.*

Preparatory to the SACRAMENT. 21

Having offered up your Morning Devotions to Almighty God, by proceeding to the publick Divine Service of the Church, or for Want of Opportunity, by reading the Psalms, Lessons, and some Prayers from our excellent Liturgy; now take the most convenient Season of the Day for the following Meditations and preparatory Prayers, &c.

MEDITATIONS.

THOU, O blessed Lord, hast taught us, that we ought always to pray, and not to faint; and hast given us an Example in thy Servant David, in the Evening, Morning, and at Noon-Day, to pray and present ourselves unto thee.

Assist me, mercifully, in all my Supplications and Prayers, guide and instruct my wandering and uninform'd Soul, and dispose the Way of thy humble and prostrate Servant towards the Attainment of everlasting Salvation.

In the Name of the Father, and of the Son, and of the Holy Ghost, I offer up myself at thy Throne of Grace, desiring Pardon of my Sins, through the Merits and Satisfaction of *Jesus Christ* the Righteous.

I know, O Lord, that if I regard Iniquity in my Heart thou wilt not bear me, O cleanse me therefore from my secret Faults, and renew a right Spirit within me.

Shew thy wonted Compassion, O Lord, to the Frailties and Imperfections of thy unworthy Servant, and let not any spiritual Pride, or Self-sufficiency lead me into Ruin.

C

Thou

Thou hast declared in thy Gospel, that he that *humbleth himself shall be exalted*, O remove from me all fancied Merit of my own Righteousness, and give me a lively Faith and Confidence in thee. Strengthen my Weakness by thy powerful Grace, and what I see not, teach thou me.

O thou great God, who art not easy to be provoked, but ready to forgive, who sufferest not thy whole Displeasure to arise against us, but in thy Judgment rememberest Mercy; O let thy Compassions fail not, but remove out of thy Sight the Multitude of my Transgressions, that I may praise thee with joyful Lips.

Thy Words are sweeter to me than the Honey or the Honey-comb, than all the vain Pleasures, and false Profits of this Life; O let my chiefest Pleasure and Satisfaction be in thy Service, my greatest Delight to walk in thy Commandments, and all evil Ways let me utterly abhor.

O what can equal an inward Peace and Quietness of Conscience! O give me that Peace, blessed Lord, which thou didst leave unto thy Disciples, and which not as the World giveth, thou gavest unto them; that when I am afflicted in this Valley of Tears, I may have that heavenly Peace which is sufficient to keep our *Eyes from Tears*, as thy Grace is *our Feet from falling*.

In the great Uncertainties and Inconstancies of this World, let me, O Lord, faithfully believe,

Preparatory to the SACRAMENT. 23

believe, and happily improve the Constancy of thy Love, and Certainty of thy great Reward: Let the Richness of thy Mercy comfort all the poor Sons and Daughters of Affliction, and place all our *Affections* where only *true Joys are to be found*.

O that my Eyes could drop Tears without ceasing, that my Heart could break forth into holy Complaints, and my Soul be melted into Sorrow, that neither *myself* nor *others* have *kept thy Law*. Lord, let me for the future *keep it with my whole Heart*, and as thou hast beheld us *sinning*, behold us now *sorrowing*; that as our Sins have provoked thee to Anger, our Tears may move thee to Compassion, that thy great Name may be magnified, our Miseries relieved, and the Sorrows of our Hearts comforted.

Grant that we may neither complain of thy Judgments, nor despair of thy Mercy, but quietly and thankfully rely upon thee, and till the Time of our great Enlargement be continually worshipping towards thy holy Temple, and come to thy Altar, relying on the *Multitude of thy Mercy*.

Glory be to the Father, Son, and Holy Ghost, as in the Beginning, so now at this Time, and to all Eternity. *Amen*.

The Prayer.

O Most gracious Lord God, who of thy tender Love to ManKind didst give
C 2 thine

thine only Son *Jesus Christ*, to enter into the Priesthood of thy holy Church, and, by the Oblation of himself once offer'd, to make upon the Cross a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; hear me, O merciful Father, I most humbly beseech thee, and grant me Grace to consider the Benefits of thy Son's Death and Passion.

I adore, O Lord, thy Providence and Wisdom in every Dispensation, and in all Things submit myself to thy divine Will and Pleasure. Grant that my Suffering may so experience me in thy Fear, and teach me thy Love, that I may improve and amend from thy Godly Discipline, and thy Rod and thy Staff comfort me.

Thou permittest, O Lord, the Powers of Darkness to persecute and oppress the Children of Light, that their Faith and their Patience may be tried, and wilt reward their Perseverance with a Crown of Life. O teach me so to rule my Heart in all its Risings and Agitations, that I may not be hinder'd and disturbed in my Purpose and Resolution to approach thy Altar; give me such a Portion of thy Spirit, that I may wish and do Good unto my Enemies, and not Evil. Give them a Love of Justice and Mercy, and grant unto the whole World, Repentance, Amendment, and Salvation. O most blessed Saviour, who art the Way, the Truth, and the Life, bring every Unbeliever into the blessed Fold of thy Church, and instruct every ignorant

Preparatory to the SACRAMENT. 25

ignorant Person in the Ways of Godly Wisdom. Subdue, O Lord, the Pride of our stubborn and sinful Natures, and bring us all to the Obedience of thy Love.

Let no Hatred nor Prejudice divide thy Church, O Lord, nor let thy holy Truth be sullied with the Mixture of any impure or false Doctrines. Let no bad Principles nor Practices disorder the Beauty of thy true Religion, nor any *Doctrines of Men* be taught as the *Commandments of God*; but grant, O Lord, that thy Truth may be publickly maintained, constantly taught, seriously attended, and zealously practised by me, and the whole World, in our several Stations; that with *Hands wash'd in Innocency* thy Altar may be approached with due Preparation, and I, and all thy whole Church, receive Remission of our Sins, by the bruising of that Body, and the shedding of that Blood, which are received by Faith in those holy Elements.

Let all the World praise thee, O God, and know that in thy Church there is a *Prophet* of infinite Wisdom to teach us, a *Priest* of perfect Holiness to sacrifice and atone for us, and a *King* mighty in Power to pardon and forgive our Transgressions. O thou supreme Being, who hast raised from the Dead our Lord *Jesus Christ*, and exalted him to thy Glory in Heaven, there to *remain an high Priest*, to interceed for us, and offer and present unto thee his Bruises, for our Transgressions, and those Stripes which he endured,

to heal us; give me a Faith to apply this holy Offering to my polluted Soul, and never to trust to my own Merits or unprofitable Services, but to offer them as humble Acts of my Love and Obedience to thee, who hast taught us, that without *Holiness* no Man *shall see the Lord*. Accept my Prayers and Services as the Fruits of my Faith in thee, and grant, that the glorious Hopes of thy Gospel may produce the Effects of a holy and unblameable Conversation; that so I may be a worthy Guest at thy holy Table, and, thro' the powerful and availing Sacrifice of thy dear Son, receive the Salvation of my Body and Soul, in thy eternal Glory.

O blessed *Jesu*, make me, and every one for whom thou hast shed thy precious Blood, obedient to the heavenly Calling, and partake of the Blessings of thy Truth and Peace in this World, and in the World to come Life everlasting.

A Confession (from the Communion Office.)

A Almighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; I acknowledge and bewail my manifold Sins and Wickedness, which I from Time to Time most grievously have committed, by Thought, Word, and Deed, against thy divine Majesty [*Here confess those Sins you find yourself most inclined to*] by which I have provoked most justly thy Wrath and Indignation against me, I do earnestly repent,
and

Preparatory to the SACRAMENT. 27

and am heartily sorry for these my Misdoings; the Remembrance of them is grievous unto me; the Burden of them is intolerable. Have Mercy upon me, have Mercy upon me, most merciful Father; for thy Son our Lord Jesus Christ's Sake, forgive me all that is past, and grant that I may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord. *Amen.*

A Prayer for Pardon (from the Communion Office)

A Almighty God our heavenly Father, who of thy great Mercy hast promised Forgiveness of Sins to all them that with hearty Repentance and true Faith turn unto thee; I most humbly pray and beseech thee, of thine infinite Goodness, to have Mercy upon me, to pardon and deliver me from all my Sins, to confirm and strengthen me in all Goodness, and to bring me to everlasting Life, through Jesus Christ our Lord. *Amen.*

Lord, I beseech thee to grant unto me, thy Servant, Grace to withstand the Temptations of the World, the Flesh, and the Devil, and with a pure Heart and Mind to follow thee the only true God. Give me Grace to deny Ungodliness and worldly Lusts; that I may live soberly, righteously, and godly in this present World; that I may behave myself here as a good and faithful Servant, and may by thy Mercy

at the last be received into the Joy of my Lord.

Set a Watch, O Lord, before my Mouth; and keep the Door of my Lips, that I offend not with my Tongue. Direct me in all my Actions, prosper me in all my lawful Endeavours, and in the Business of my Employment and Calling; and give me, O Lord, thy Grace, thy Blessing, thy Direction, and thy Assistance therein, that I may be enabled to make a Provision for my Support and worldly Subsistence; but grant, O Lord, that I may use a Conscience void of Offence to thee my God, and to all Men; that I may do nothing which may dishonour thee, or wound my own Soul; but that I may diligently apply myself to all such good Ways, which thou hast prepared for me to walk in. And, O Lord, I beseech thee, to give thy Angels Charge over me, to keep me in all my Ways, that no Evil happen unto me, nor any Plague come nigh my Dwelling; so that I, and mine, may be safe under thy most gracious Protection, through Jesus Christ our Lord.
Amen.

From the Litany Office.

I Humbly beseech thee, O Father, mercifully to look upon my Infirmities; and, for the Glory of thy Name, turn from me all those Evils that I most righteously have deserved; and grant that all my Troubles and Afflictions

Preparatory to the SACRAMENT. 29

Afflictions may turn to my spiritual Profit and Advantage, that thou mayst turn unto me, and have Mercy upon me. Give me Grace to put my whole Trust and Confidence in thy Mercy, and evermore serve thee in Holiness and Pureness of Living, to thy Honour and Glory, through our only Mediator and Advocate Jesus Christ our Lord. *Amen.*

Our Father, &c.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with me for evermore. *Amen.*

MEDITATIONS for Tuesday Evening.

On the Kingly Office of our Blessed SAVIOUR.

LOOK up, O my Soul, and see the divine Majesty of thy dear Redeemer; consider the Humility of his human Nature, who was the great *King* whom God hath set upon his *holy Hill of Sion*.

What shall I render unto thee, O blessed Lord, for all the Benefits done unto my Soul by thy holy Offices and Functions; as a **PROPHET**, in foretelling and forewarning me of approaching Temptations, and teaching and instructing me to bear manfully that Part of thy Cross and Sufferings; as a **PRIEST**, to offer thyself for my Frailties and Infirmities,

ties, to support and comfort me, to pray for me that my *Faith fail not*, and that Satan may not *sift* out all my Trust and Confidence in thee; as a KING, to conquer and subdue the Enemy. O Lord, O holy Prophet, direct me; O blessed Saviour, thou Priest for ever, sanctify me; and thou, O King of Heaven, fight for me, that Satan and his Temptations overcome me not.

How great is my Joy! Why art thou disquieted O my Soul? The Man of Sorrows, and acquainted with Grief, is possess'd of sovereign Power and Authority in Heaven, and hath overcome the Principalities and Powers of Darkness. Though it pleased God, for my Sake, to smite, bruise, and afflict him, he hath now divided him a Portion with the Great, and he shall divide the Spoil with the Strong, even Christ the King of Glory.

Sing O ye Righteous, break forth into Joy my afflicted Soul, for Christ is exalted in Heaven, to raise up them that fell from Paradise, and to beat down Satan under our Feet. The *Head* is crown'd, how are the Members honour'd, and how am I strengthened and comforted in the Storms and Tempests of Life! *Christ*, who is my Life, shall appear, where is the *Sting of Death*? He is my *Crown* of rejoicing, why am I afraid of laying my Head in the Dust? The Grave now has no Victory. I shall appear with *Christ* in Glory.

Praise

Preparatory to the SACRAMENT. 31

Praise the Lord, O my Soul, for *Christ* is *King*, and hath put on *glorious Apparel*; he hath *girded himself with strength* sufficient for all my *Weakness*. Now I know that my *Labour is not in vain in the Lord*, for he is clothed with Power, Majesty, and Honour. All the Angels of God worship thee; thy Throne, O blessed Lord, is for ever and ever, and the Scepter of Righteousness is the Scepter of thy Kingdom. Thou art the true King *Salem*, and to my Soul the *Prince of Peace*: In that sweet Peace therefore I will lay me down and sleep, for the Lord sustaineth me.

Teach me, O Lord, to preserve that Equity, which is the Habitation of thy Seat, and to perform all those Commands which for their Sakes, their greater Ease and Happiness in this World, thou hast laid upon thy People. It is the Property of a King to give Laws to his Subjects, it is therefore suitable to thy Dignity, O God, my King, to order my Goings.

Thou art Lord Paramount, this Name is written on thy Vesture, *King of Kings*, and shalt not thou command thy Servants, shalt not thou, by whom Kings reign, put forth thy Royal Edicts, by which the moral World shall be govern'd? How would the Vine spread its luxurious Branches, were it not pruned; and into what wild Extravagance in Vice should we run, did not thy Laws bind us? But thy Commandments are not grievous, thy Yoke is easy, and thy Burthen is Light.

Blessed

Blessed be thy Name, for thy Gospel Precepts and Injunctions; thou hast planted a Hedge of Ordinances around us, give me Grace to keep within it, lest breaking it down I wander from thy Paths, which are the Paths of Life.

O let the Consideration of my Saviour's Sovereignty and Dominion over his Church teach me Obedience and Subjection. This Office, this exalted Character, this divine Authority of thee O holy Lord, will publish my Treachery and Unfaithfulness to thee, if I transgress the Precepts of thy Gospel, and particularly the *last Request* of thy Lips (thy earnest Desire and Injunction to take the blessed Sacrament) *to do this in remembrance of thee*. O my Soul, be careful to obey thy Lord and thy God, and consider him as thy King as well as thy Redeemer, and give due Honour to him that *sitteth upon the Throne*, and to the *Lamb for ever and ever*. I will magnify thee, O Lord, my King, and I will praise thy Name for ever.

O let me never rebel against the Prince of my eternal Peace, nor neglect those Things which, from a Subject, will make me Heir and Partaker of thy Crown of Righteousness.

O blessed Lord, of * whose Government there shall be no End, who art upon the Throne of David, and his Kingdom, to establish it with Justice

Preparatory to the SACRAMENT. 33

*Justice and Judgment, who art set on the Right-hand of the Majesty on high, to whom hath been given the uttermost Part of the Earth for thy Possession, I humbly beseech thee, that thy Kingdom may come, and that * all the Kingdoms of the World may be turned unto thee, and that thy Will may be done on Earth, as it is in Heaven.*

Grant, O Lord, that my Duty to thee may be my greatest Pleasure, and that I may study to obey and please thee, *the only Law-giver, who art able to save and to destroy*, and wilt come again to execute Vengeance on them that obey not thy Gospel. O Lord, I am *stedfastly purposed* to make myself of the Number of thy Friends in *keeping thy Commandments*. I most humbly, and without the least Restriction, accept the *Covenants* of thy Grace, which thou hast ratified by thy Blood; and am resolved, by the Assistance of thy Holy Spirit, which thou hast promised to them that ask it, to perform faithfully *those* on my Part, and so to live and believe, that no *Tribulation nor Distress, Persecution nor Famine, Nakedness, Peril, nor Sword, nor Death, nor Life, nor any other Creature*, shall be capable of engaging me to a wilful Transgression of thy Laws.

O Lord, take not thy Holy Spirit from me; but grant I may persevere in these holy Desires and Resolutions, that, repenting of all
my

my former Sins, and detesting those Things that occasioned thy bitter Sufferings, I may with Faith draw near thy holy Table, and receive thy Body and Blood, to my Comfort here, and everlasting Happiness hereafter. Grant this, I beseech thee, thro' *Jesus Christ*, our Saviour. *Amen.*

A short Prayer and Confession.

O Eternal, infinite, and Almighty Lord God, who not only *givest* us those Things which be needful, but commandest us likewise to *do* those Things which be profitable for us, I humbly prostrate myself before thy adorable Majesty, and with a true and hearty Sorrow confess that I have rebelled against thee, and have grievously sin'd in Thought, Word, and in Deed; and that I have added this Day many Offences to my former Transgressions [*here Name the particular Sins of the Day*] But, O great and glorious God of Heaven and Earth, have Mercy upon me, forgive me my Sins, save me for thy Mercy's Sake, that Iniquity may not be my Ruin.

O *Christ* hear me, Lord have Mercy upon me; cleanse me from all Unrighteousness, and bring me to everlasting Life, for the Glory of thy holy Name, O blessed Mediator and Advocate, *Jesus Christ*, our Lord. *Amen.*

Lord, hear my Prayer, and let my Cry come unto thee.

A Thanksgiving for the Mercies of the Day.

O GOD my Creator and Preserver, upon whom all Creatures wait, and thou givest them their Meat in due Season, I thine unworthy Servant desire to return my humble and hearty Thanks for all thy Goodness and loving Kindness unto me, for thy Protection this Day from all the Accidents and Disasters of Life, but above all for the Manifestation of thy Son *Jesus Christ* in the Flesh, to destroy the Works of the Devil, and for his sending the Holy Spirit to be my Guide, Comforter, and Instructor, until his coming again. I praise thee, O Lord, for all thy Means of Grace and Hope of Glory, for the holy Ordinances and Institutions of thy Church, and especially for the Memorial of thy Love in this blessed Sacrament, to which I am invited by the Minister and Pastor of thy Flock. O give me Grace to receive all thy Mercies spiritual and temporal, with a truly grateful and thankful Heart, and with due Preparation to take the Cup of thy Salvation, and call upon thy Name, O blessed Lord God, my adorable Saviour and Redeemer. *Amen.*

The Conclusion.

FULfill, O gracious God, the Desires and Petitions of thy humble Servant, which I have offer'd unto thy divine Majesty, and
now,

now, O Lord, permit me to lie down in thy Peace, and to rise in thy Favour, preserving me from all Perils and Dangers of this Night, for the Love of thy only Son, *Jesus Christ*, our Lord. *Amen.*

Unto thy gracious Providence, O Keeper of *Israel*, that neither slumbereſt nor sleepeſt, I commit myſelf. Lighten mine Eyes, that I ſleep not in Death, for his Sake, and thro' his Merits, in whoſe excellent Form I conclude my imperfect Prayers.

Our Father, &c.

The Grace of our Lord, &c.

MEDITATIONS for Wednesday Morning.

On the many excellent Virtues of our blessed Saviour.

LOOK up, O my Soul, to the Author and Finisher of our Faith, and contemplate on thoſe Virtues and Graces, which adorn the Goſpel Narrative of his moſt holy Life. Who can be unprepared for the Lord's Supper, or in any Danger of unworthily approaching his holy Table, who ſets the bright Example of his Virtues before him, and making the Lamb of God his Model of Behaviour, endeavours to waſh his Hands in Innocency.

Put

Preparatory to the SACRAMENT. 37

Put on the Lord *Jesus Christ*, O my Soul, and enter as much as thou canst into those Habits and Virtues which rendered him so lovely and amiable. O place this perfect Original in thy View, that *beholding as in a Glass such Glory of the Lord, I may be changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.*

The Life of the Holy Jesus, *like Truth*, was uniform and consistent: He did not excell in some Things, and fail in others; but his whole Conversation was unblameable and inoffensive. His Miracles were wrought with the most merciful Views, and whilst he proved his Messiahship, he proved at the same Time the Benignity of his Nature and Disposition; he had Power to make himself great, as well as to make the *five Loaves* and *two small Fishes* satisfy and feed *Thousands*, but, to check all Ambition in his Followers, chose a low and inferior Station.

Every Object of Distress was an Object of our Saviour's Compassion, and it was the calamitous Case and Condition, not the *Person*, that he considered and respected.

He was free from all Deceit and Imposition, and dealt freely; openly, and generously with his Disciples; he would not delude them with vain Hopes, nor Expectations, but checked their aspiring Thoughts, in acquainting them with the worldly Miseries, which attended the Propagation and Profession of his Doctrines.

How

How devout a Person was the blessed *Jesus*, both in public and in private! *He was daily in the Temple*; and, to preserve that Order and Decency, that Reverence which is due to a Place of Worship, drove out all the Money-changers, and Persons who prostituted the *House of Prayer* to worldly and irreligious Uses. The Authority of human Laws were binding to him in every Thing consistent with Religion, and no Tribute was refused, nor Society injured, in his whole Deportment.

He performed a Miracle to pay the Tribute demanded of every Son of *Israel*. He paid great Regard to public Order and Establishment. He was exemplary in his private as well as his public Devotions, and was conversant with his Father by Prayer and Meditation. He frequently withdrew, that he might the more freely contemplate and fix his Thoughts on heavenly Things.

With Regard to Man, his Life was one continued Scene of Charity and Compassion. He sought the Wretched out, and *went about doing Good*. He had a Sweetness of Temper most lovely and remarkable, and neglected no Opportunity to oblige and serve Mankind. How many Diseased did he cure? how many Blind did he restore to their Sight? how many Lame to their Limbs? how many dumb Persons to their Speech? *possessed and distracted ones* to their Senses and Reason? * Nor was he
less.

* *Vide Matt. v. Sermon on the Mount.*

Preparatory to the SACRAMENT. 39

less mindful of the Souls than the Bodies of Men. How indefatigable was our Lord in preaching the glad Tidings of Divine Grace and Favour; and how did he inform, how endeavour to reform Mankind, by his Sermons and Discourses! How did he improve common Subjects and Occurrences to the spiritual Advantage of his Followers! How plainly and condescendingly would he instruct the Ignorant! With what Power and Strength of Argument did he convince Gain-sayers! and with what Freedom and Austerity, however rich or great in the World, did he reprove Vice wherever he perceived it! How gently did he deal with weak Persons, how careful not to *break any bruised Reed!* To refuse his Grace and Mercy was Matter of the greatest Grief to him; and what Tears streamed from his Eyes for the Wickedness and Destruction of *Jerusalem!*

From our blessed Redeemer we may learn to do dwell; and as his whole Life was a Life of Affliction, no Trouble can befall us, that for Sin excepted, but we may perceive our Lord having his Share of it. Are we born of poor and mean Parentage? Contentedly he passed for the Son of a Carpenter, and bore the Reproaches of that mean Station. Are we in Poverty and Indigence? Christ had not where to lay his Head. Are we abused and slandered? He was called Glutton and Wine-bibber, a Friend to Publicans and Sinners, a Seducer, a Blasphemer, an Agent and Emissary

Emiffary of *Beelzebub* the Prince of Devils. Are we deceived and betrayed by *pretended Friends*? One of his *own* Disciples betrayed him to his Enemies. In all which Sufferings, Reproaches, and Calumnies, in all which base Returns, from a World wherein he was continually doing good, he was patient and submissive, he was still, like his Heavenly Father, kind to the Wicked and Unthankful; and no Rancor or Revenge, no Bitterness of Mind, was ever perceived in him.

How many Proofs did he give us of his wonderful Humility! He was not desirous of worldly Praise and Applause. He laboured to conceal all those Qualities and Actions, which might procure him worldly Favour and Popularity. He gave all the Glory to God, and attributed nothing to himself. When the *Woman* in Admiration of his Doctrines rapturously cried out, *Blessed is the Womb that bare Thee, and the Paps that Thou hast sucked!* He turned those Expressions, which reflected some Honour to himself, to the Encouragement of others to Piety and Virtue; yea, rather, says he, *are they blessed that do the Will of my Father.*

Of this blessed Person we may learn to be lowly in Heart: he washed his Disciples Feet, and in every Instance of that Virtue shewed a Humility most amiable and exemplary. Hastiness of Temper, and Averseness to Contradiction, which are the Effects of Pride, were not seen in this Mirrour of Meekness.

Preparatory to the SACRAMENT. 41

Meekness. As he would not be provoked, so he never provoked any; but was full of Courtesy and Affability to all Men.

O my Soul, let these Things raise thy Affections to *Christ*, and then with what Love wilt thou *approach his Altar*; with what Cheerfulness and Readiness obey his Orders and Institutions, whilst thou *rememberest* these amiable Qualities and Dispositions! Unto those *who believe*, *Christ is precious*, and we are a *chosen Generation*, a *royal Priesthood*, that we may *shew the Praises of him who bath call'd us out of Darknes into his marvellous Light*.

O what Virtue is gone out of *Christ* to them that believe! Lord increase my Faith, then shall I see my Satisfaction, my Justification in *Christ*; he will make me, like the Psalmist's *King's Daughter*, *all glorious within*.

Holiness is the Signature and Engraving of *Christ* upon the Soul; he is the *Refiner's Fire* to purify us from our Dross; the *Fuller's Soap* to cleanse us from the Corruptions of our Nature; he cometh upon us in this infirm State, *with Healing in his Wings*.

Be comforted, O my Soul, that in *Christ* thou art accepted by God, and thro' him he is propitious to thy Prayers. Go thy Way to his Altar, eat the Bread of thy Salvation with Joy, and drink the Cup of Blessing with a *cheerful Heart*; for God thro' his prevailing Merits *accepteth thy Work*. He is made

our

our Righteousness. Christ is the End of the Law, for Righteousness to them that believe.

O my Soul get into this *Ark*, and save thyself from the *Deluge* of Divine Wrath. Think of thy Want of *Christ*, thy lost and undone State without him. Lay hold on him by Faith, and prove thyself his *Friend* by keeping his Commandments, particularly the *last* and most important one, to *shew his Death*, till he *come*, in the sacred Ordinance of the Lord's Supper.

A Prayer from the foregoing Meditations.

O Blessed and adorable Saviour, who by the exemplary Virtues of thy Life, and Freedom from all Sin, hast proved thyself the holy and immaculate *Lamb of God*, give me Grace to bear in my Mind thy great Perfections, and to follow thy Steps, that I may worthily approach thy holy Table.

Give me thy assisting Grace, O Lord, to direct my Life after this excellent Model, and in all the Temptations of the World, or of my own strong and corrupt Passions, to ask myself the Question how I can *do such Wick- edness*, and *sin against thee*, who hast sent thy Son to be a *Sacrifice* for Sin, and also an *Example of Godly Life*. O Lord, let his innocent Life and meritorious Death be ever before me, to keep me from the Assaults of my great Enemy, both on the right Hand and on the Left. In- spire me, O Gracious Lord, with a noble Am- bition

Preparatory to the SACRAMENT. 43

and a laudable Desire to do thy Will, as he did on Earth, that I may dwell with him in thy Presence to all Eternity.

I am encompassed with Trouble and Infir-
mity : O shew thy *Strength* in my Weakness,
and give me such a Frame and Temper of
Mind, as may carry me patiently thro' this
Wilderness of Sorrow, till I arrive at thy pro-
mised Land. Grant that I may so labour in
the Way of Righteousness, that I may keep
in the Path leading to Salvation, the Path which
thy beloved Son has enjoin'd me to walk in,
that *when* he who is my Pattern, and my
Life, shall appear, I may *appear* with him in
Glory, and walking *after his Likeness*, may
receive the eternal *Satisfaction* thereof in
his Heavenly Kingdom, thro' whose Merits,
and in the Words of whose excellent Prayer,
I further call upon thee.

Our Father, &c.

*A Prayer for that universal Love and
Charity, which were exemplified in the
Life and Sufferings of our SAVIOUR.*

O Blessed Lord, the Author of Peace, and
Lover of Concord, who requirest of
those, that *draw near* to thy *holy Table*, to be
in Love and Charity with all Men ; and who
wast thyself not only the *Preacher* but *Prac-*
tiser of this Righteousness ; give me the As-
sistance

sistance of thy Holy Spirit, to calm and subdue all those Emotions of the Mind, which proceed from the Injuries and Provocations of the World, and are such Letts and Hindrances to religious Duties.

Grant, O Lord, that, in the Representations of thy Sufferings and Death in the *holy Sacrament*, I may call to mind thy Love, in delivering me from the eternal Death and Misery of Sin, and procuring for me everlasting Life and Felicity: O let me attentively consider *that Length, Breadth, and Height* of divine Love and Compassion to Sinners, which prevailed upon thee to give thy Life as a Ransom for us, and let the Remembrance thereof penetrate into my flinty Heart, and lead me to shew Love and Forgiveness to my offending Brethren. Grant, O merciful Saviour, that, from a View and Reflection of thy redeeming Mercy, I may put on thy sweet and charitable Disposition, thy Bowels of Compassion to all the poor Members of thy Church.

Give me Grace, O Lord, to renounce all that Hatred and Animosity, that Contention and Discord, that Variance and Antipathy, which are so unhappily visible in the Christian World; to be grateful to my Friends, and loving and forgiving to my Enemies; that I may approach thy Altar without any Anger or Malice in my Heart, against any Neighbour or Fellow Creature.

As thou, O blessed Jesus, didst with extended Arms of Love and Affection embrace the whole

Preparatory to the SACRAMENT. 45

whole Race of sinful Nature, grant that I may never shut out nor exclude any Christian Brother from my Pity and Compassion; but that all *Bitterness* and *Wrath*, all *Clamour* and *Evil-speaking*, may be put away from me, with all Malice; and that I may be *kind*, *tender-hearted*, and *forgive* as thou hast *forgiven me*.

O teach me, from thy Example, to do all the Good I can in my Life, in any Prosperity to be humble, *easy of Access*, haughty and scornful to none; and O pour into my Heart that *Gift of Charity*, the very *Bond of Perfection*, without which whosoever liveth is *counted dead before thee*; to whom, with the Father and Holy Ghost, three Persons and one God, be all Praise and Dominion for evermore. *Amen.*

Some PERSUASIVE MOTIVES to Christian Patience.

THERE is no Excuse more frequently offered, for absenting ourselves from the blessed Sacrament, than the Troubles and Misfortunes of Life, which, it is alledged, ruffle and discompose us, and render us unfit for this holy Office; but how easily would this Impediment be removed, did we call to mind the Sorrows of the Son of God, and imitate his Conduct, who *endured patiently Suffering wrongfully?*

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I Though in a continual *Acquaintance with Grief*, in a daily *Contradiction of Sinners*, what good Action did he ever omit or postpone? What Part of his sacred, ministerial Office did he neglect, because of those Troubles, those bad Returns from the World which he constantly met with? O let us remember and reflect on the Chain of Misfortunes, Disgraces and Reproaches of our Lord, and to which for our Sakes he exposed himself, in his State of human Nature. He submitted to the greatest Hardships and Inconveniencies, and daily suffered some Temptation, Abuse, or Trouble; and yet *he was daily in the Temple*. O why should we be so vexed and discomposed at the worldly Scorn and Contempt, at the Abuses and Accusations of Enemies, when our blessed Lord was *without Sin, and had no Guile found in his Mouth*, and yet was *despised and rejected of Men*?

Even the *Virtues* of our Redeemer were Imputed to him as *Crimes*. His Desire to reform Sinners, conversing with them, in order to *reprove* and *instruct* them, brought on him the opprobrious Names of *Glutton* and *Wine-bibber*, a *Friend of Publicans and Sinners*; *he came to his own, and his own received him not*; the *Creature* knew not his *Creator*; the condemned Criminal abused and reviled the merciful Prince that brought him a *Reprieve*. His Miracles were called *Imposture*, and said to be effected by *Magic* and *diabolical Art*.

The

The Prince of Peace, and Preacher of Righteousness and Salvation, was called a Perverter and Seducer of the People. For a Life of continual Use and Benefit to Mankind, he was delivered up to *Pilate*, and condemned to a cruel and ignominious Death. Yet how easy, how unshaken by Trouble, how persevering in the good Offices he took upon himself!

To the *new Revelation* of his Will to Mankind he gave the Characters of a *Divinity*, by performing many Miracles; but now that such divine Revelation is sufficiently established, and such Miracles are ceased, and Things have moved in their natural Order, Miracles being no longer necessary, it is to tempt God to desire one in our Favour; and indeed, instead of desiring God to immediately heal or deliver us from some Disease, or Trouble, by a miraculous Operation, it is good for us to be afflicted; and the rough and uneven Road of Tribulation and Misfortune, we shall perceive to be the nearest Way and most sure Path to everlasting Felicity: For Afflictions contribute to our Sanctification, as the fiery Trial of the Gold does to its Purity from the Dross, and gives us Occasion to glorify God, by our patient Submission and Resignation to his divine Will and Appointment.

It is a great Motive to Patience to consider our Desert of Affliction. If Sin had been unknown, worldly Troubles had never been

experienced. Our Saviour knew no Sin, but yet he suffered, because he represented Sinners, and took upon him, in their Sorrows, Part of their Sufferings for Sin: And, O marvellous Effect of divine Love and Wisdom! those very Sufferings, which Sin occasioned, are made the Remedies against Sin; the Consideration whereof is a most leading Inducement to Patience.

When God does not afflict us like other Men, we are apt to be proud and self-opinionated, and to think God approves of us and all our Actions, by suffering our Affairs to go on smoothly and prosperously. In the *Psalms* we read, that, after rebuking wicked Man for his Actions, God makes use of these Expressions, *These Things hast thou done, and I kept Silence; and thou thoughtest wickedly, that I am even such an one as thyself; but I will reprove thee, and set before thee the Things which thou hast done.*

God calls to us in Prosperity, but we bear not his Voice; in which Temper and Disposition of corrupt Nature he *changes the Battery*, and, if I may so speak, *attacks* the Sinner in another Quarter. Weary of our Behaviour under the Smiles of his Providence, he corrects us in his Judgments, and by this Means softens the Heart, and renders it susceptible of the Impressions of his Word.

To raise us from Sin, God deals with us as we do by one in a Lethargy; whom we move, disturb, smite, and strike, till he awakes

Preparatory to the SACRAMENT. 49

awakes out of that Sleep, which otherwise would be mortal to him. The Sinner is plunged into a carnal and profound Security, and Afflictions, Diseases, and acute Pains serve to awaken him from his sinful Lethargy, which would otherwise bring him to eternal Death; to this Purpose the Apostle tells us, *That no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable Fruit of Righteousness to them which are exercised thereby.*

Let us then, in every Evil that befalls us, look to the polluted Fountain from whence the bitter Water proceeds, and let us submit, as knowing we ourselves are the Cause of our Misfortunes. Let us consider how good God is, to humble us by Afflictions, that we may not come into the eternal Torments of the proud and rebellious Angels! The *light Affliction*, which is but *for a Moment*, worketh, for those who are sanctified thereby, an *eternal Weight of Glory*. O what an Argument for Patience, what a Sweetning of the bitter Cup, to think that, for a short Life of Misery, there will be eternal Repose and Happiness!

Thus patient, thus rejoicing in Tribulation, it will prove no Hindrance, no Impediment to the blessed Sacrament: Though the World frowns upon us, we shall go, like the *bunted and thirsty Hart to those Water-brooks*, and receive the greatest Consolation from that spiritual Repast. At that *rich Gate*,

the *poorest Lazarus* will be relieved; the *Crumbs* from that Table will be satisfying and nourishing, and, however afflicted, let us not neglect our Duty, which may bring worse Afflictions upon us. The holy Offices of our Religion may comfort us, but the Neglect of them cannot relieve us.

Christ has opened his Heaven for us, let us be courageous and patient in a few momentary Sufferings. In a little Time our dear Redeemer, that commands our Attendance at his sacred Altar here on Earth, will satisfy us with the Riches of his Father's House, and reward our Patience in earthly Sufferings with everlasting Pleasures. Let us receive then the Seals of Redemption at his holy Table in the Church militant on Earth, to receive and for ever enjoy the glorious Inheritance in his Church triumphant in Heaven; in that blessed Place, where, from being Fellow-Communitants, we shall become Fellow-Saints in Light, and, without any more mourning and repenting at the Sense of our Sins and Transgressions, glory and rejoice in the Sight of those Wounds, and of that meritorious Sacrifice, which have brought us to that blissful Region, where we shall sing Hallelujahs to our God, and to the Lamb for ever and ever. *Amen.*

Preparatory to the SACRAMENT. 51

A Prayer for PATIENCE, and that our Troubles and Misfortunes may not hinder nor indispose us for the BLESSED SACRAMENT.

O Gracious God, who never failest to help and govern them whom thou dost bring up in thy Fear and Love, be pleased to assist me with thy Holy Spirit in all Trials and Temptations, that they may not extinguish those Flames of Devotion which thy Word has kindled in my Heart, and make me cool and lukewarm *in the Things which belong to my Peace.*

O Lord, let neither the Malice of the World, nor its Crosses and Vexations, indispose my Mind to receive the spiritual Help and Comfort of thy holy Ordinances and Institutions; let me not forsake thee my God, my Strength and my Redeemer, because Man, that is a Worm, may have angered and ruffled me.

O Lord, in all the Troubles which I suffer, give me a Wisdom to discern the many I am free from, and let me lay my Hand upon my Mouth, whilst I endure the Chastnings due to my Sins. O give me Wisdom to reflect, that at thy holy Table there is Rest for the *Weary and Heavy-laden*, and in the *Multitude of Sorrows* which we have in our Hearts, there are Comforts to *refresh our Souls.*

D 4

O Lord,

O Lord, let these Thoughts and Expectations have such Power over my troubled Heart, that I may rejoice in the Comfort of thy *holy Word*, approach thy Table full of Faith, of Hope, and of Love, and be converted from all my Weaknesses and Imperfections.

O let me not refuse the spiritual Nourishment of thy holy Communion, for such a weak Reason as temporal Misfortunes; but however assaulted by the World, the Flesh and the Devil, let thy *Command* oblige me, and thy *Promises* charm and lead me to my Duty; that, after my present Life, and all my Sorrows shall cease, I may receive those unspeakable Joys which are prepared for those that, with Faith and Patience, wait upon thee, the God of their Salvation.

Grant this, O merciful Lord, for his Sake who died for me, *Jesus Christ* our Lord.
Amen.

A Prayer for Humility.

O Great and merciful Lord God, who *resistest the Proud*, and dwellest with those that be of an humble Spirit, pour into my Heart the excellent Grace of Humility, that I may not think more highly of myself than I ought to think, but drive from my Thoughts all that Self-sufficiency, and good Opinion, which, without any Reason, I may have conceived of my own Actions.

Give

Preparatory to the SACRAMENT. 53

Give me the Sight, O Lord, of my own Unworthiness; and, knowing that I am *poor*, *blind*, and *naked*, give me the *Riches* of thy Grace, the *Light* of thy holy Gospel, and the *Cloathing* of thy Son's Righteousness. Grant that I may be always sensible of my Dependance upon thee, and, in all the Afflictions which I may suffer, lay my Hand upon my Mouth, acknowledging my own Desert of Punishment, and that I am unworthy the least of thy Mercies.

And grant, O Lord, that I may not only walk humbly before *thee*, but also in the Sight of *Men*, and not only submit to *thy* Chastisements, but also to the kind Rebukes and wholesome Reproofs and Admonitions of *my earthly Friends*. Grant that I may never act nor speak from a Spirit of Contradiction or Vain-glory, but in all my Words and Actions be a Follower of my humble and meek Redeemer, who was gracious and condescending to Men of the lowest Station and Capacity.

Give me Grace, O Lord, in Humility of Heart, to esteem others better than myself, and to be content with their Dis-esteem of me, that, setting at nought the *Praises of Men*, I may always seek thy Approbation: Grant, O Lord, that it may be all my Care and Industry to render myself approved and well-pleasing in thy Sight, O Lord, who art my Hope and my Salvation.

A *broken* and a *contrite Heart* thou wilt not despise; endue me, O Lord, with such a Portion of thy Grace, that with his *Meekness* and *Lowliness of Heart* I may appear at the Altar of thy dear Son, my adorable Saviour, who humbled himself even unto the Death of the Cross.

These my imperfect Petitions I humbly offer up at thy Throne of Grace, and thro' the Merits of *Jesus Christ*, my Advocate and Redeemer. *Amen.*

Another Prayer and Confession, to be used every Day in the Week, by one's self in Private, before receiving the Holy Communion.

O Most holy and merciful Lord God, I confess I have nothing to plead for myself, and blush and am ashamed to appear before thy awful Presence; for my *Iniquities hang over me*, and are like a *sore Burden* too heavy for me. I loath and abhor myself, that I have not, nor do not sufficiently abhor my Sins. I acknowledge I am not able nor worthy to offer up my Prayers to thee, with Assurance of Acceptance; and confess at this Time thy Grace and Goodness in granting me Access to thee, in thy beloved Son *Jesus Christ*, and that thou hast encouraged me to confide in him, as my only Mediator and Intercessor at thy Right-hand. I blush and tremble to be found a Sinner against the great

Lord

Preparatory to the SACRAMENT. 55

Lord of Heaven and Earth, and am therefore unworthy to appear before thee in partaking of the Christian Sacrifice; but the positive Command of my blessed Saviour, who laid down his Life for my Sake, to redeem me, and the many spiritual Wants I labour under, oblige me to apply this sovereign Remedy to repair the Breaches of those Sins, which I from time to time most grievously am guilty of, in the Presence of thy Divine Majesty [*here name those Sins you find yourself most inclined to*] by which I have most justly provoked thy Wrath and Indignation against me, and do most heartily and sincerely repent of the same. *Have Mercy on me, O Lord, after thy great Goodness, and according to the Multitude of thy Mercies do away mine Offences.* I most humbly crave thy Pardon for what is past, and I beseech thee to endue me with that Measure of thy Grace, and Assistance of thy Holy Spirit, that for the time to come I may seek thy Honour and Glory, and study to serve and please thee in true Holiness and Pureness of living; that as thou wast pleased to offer up thyself for me, so I may offer up myself wholly unto thee, and that I may please thee both in Will and Deed, thro' *Jesus Christ*, our Lord. *Amen.*



A Prayer for Pardon.

O Most holy and merciful God and Saviour, I pray and beseech thee, of thy great Mercy, to pardon and deliver me from all my Sins, and suffer me not to perish in them, when I am heartily troubled and sorry for them; but grant me thy Grace, that for the Time to come I may seek thine Honour and Glory, and study to serve thee in true Holiness all my Days, thro' *Jesus Christ*, our Lord. *Amen.*

Proper Psalms. xxvi. xlii.

Psal. xxvi. 1. Be thou my Judge, O Lord, for I have walked innocently: my Trust hath been also in the Lord, therefore shall I not fall.

2. Examine me, O Lord, and prove me: try out my Reins, and my Heart.

3. For thy loving Kindness is ever before mine Eyes: and I will walk in thy Truth.

4. I have not dwelt with vain Persons: neither will I have Fellowship with the Deceitful.

5. I have hated the Congregation of the Wicked: and will not sit among the Ungodly.

6. I will wash my Hands in Innocency, O Lord: and so will I go to thine Altar.

Preparatory to the SACRAMENT. 57

7. That I may shew the Voice of Thanksgiving: and tell of all thy wondrous Works.

8. Lord, I have loved the Habitation of thy House: and the Place where thine Honour dwelleth.

9. O shut not up my Soul with the Sinners: nor my Life with the Blood-thirsty.

10. In whose Hands is Wickedness: and their Right-hand is full of Gifts.

11. But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12. My Foot standeth right: I will praise the Lord in the Congregation.

Psal. XLII. 1. Like as the Hart desireth the Water Brooks: so longeth my Soul after thee, O God.

2. My Soul is a-thirst for God, yea, even for the living God: when shall I come and appear before the Presence of God!

Glory be to thee O Father, to thee O blessed Son, who hast redeemed me and all Mankind, and to thee O holy and divine Spirit, who dost put into our Minds good Desires, and dost sanctify me and all the elect People of God.

The Peace of God, which no Man can give or take from me, be with me now, and for evermore. *Amen.*

If you have Opportunity in any Part of the Day, use these Meditations and Prayers upon the Deceitfulness of the Heart in the Performance of religious Duties.

O MY Soul, how art thou deluded by the Shew of Religion, by the *Form of Godliness*, without the *Power thereof*; the Heart is *deceitful above all Things*, who can know it? How many Temptations assault us in our holy Performances? Before I come to thy Altar, O Lord, *make me a clean Heart*, and *renew a right Spirit within me*.

2. O how do the Pleasures and Profits of this vain World get the Ascendency over our Hearts and Affections, how do they attract from us the inward Heat of our Desires, and Longings for thy blessed Presence? O Lord, kindle the decaying Sparks of thy Grace in my Heart, that it may again grow up to a fervent Flame of Devotion. O teach me to know that the World affords no Entertainment like the heavenly Banquet to which I am now invited, that there is no Gain like Godliness, no Treasures like those which thou hast laid up in Heaven for those that fear thy Name, and obey the Gospel of thy Son, our blessed Redeemer.

3. In the midst of Devotion we are in Sin, O let thy Holy Spirit restrain my evil Thoughts and Wanderings of Heart, and keep it with all
Diligence,

Preparatory to the SACRAMENT. 59

Diligence, when I am preparing for thy holy Table.

O what Troubles beset us, what Oppositions and ill Offices do we meet with, whilst we dwell in this *Meseck*, and have our Habitation in these Tents of *Kedar*? As long as we are in this poor and leaky Vessel of Nature, what mighty Waves beat against us? What Rocks are in our Way to split on? What Seas to overwhelm us? If we arrive at any small Measure of Goodness, what a secret Insinuation of Pride do our Hearts entertain? How apt are we to think more highly of our selves than we ought to think, and not recollect but disparage the divine Grace?

O give me the Self-knowledge and Humility, that I may say with the poor Publican, *God be merciful to me a Sinner.*

4. O what Imperfection is in our Prayers, what Obstructions in our Charities, and what unprofitable Servants are the best of us? How cold and luke-warm, how remiss and negligent in our Duties? O give me an humble Heart, such a Fear of thee as to tremble at my own Sins, and such a Christian Frame and Disposition of Mind as to grieve for the Failings of others.

O Lord, in thy rich Mercy assist my Infirmities, give me Eyes to discern Sin, and a Heart to avoid it. O let my Confession obtain thy Remission and Pardon of my Sins. O Lord, to thee be the Glory, to me the Comfort

60 *Meditations and Prayers*

Comfort of all Religious Endeavours, and deliver me from all my secret Corruptions and unknown Offences.

5. And now seeing I am so impure and sinful in mine own Eyes, how loathsome must I appear in thine, O Lord, who art Purity itself, and cannot behold Iniquity? O blessed Saviour, give me the Sword of thy Spirit for my Defence, and enlighten mine Eyes to see thy Salvation.

6. Search me, O Lord, *try my Reins and my Heart*, let no Sin inhabit there, nor presumptuous Offences have Dominion over me; thy Grace is sufficient for me, O give me such a Portion of it, that I may be able to resist all Temptation, and worldly Provocations to Sin. O Lord crown my holy Desires and Inclinations with Performances, and grant that at the End of this worldly Race I may receive that Prize which is the Purchase of thy precious Blood, and through thy Merits, O *Christ*, be pleased to accept and reward my poor and fallible Endeavours.

A Prayer from the foregoing Meditations, after the Manner of Mr. Nelson.

O Almighty Lord, and everlasting God, who art the great Searcher of Hearts, and from whom no Secrets are hid, give me a Disposition frequently to look into my inward State, that no outward Performances swell my Mind with Self-conceit and Sufficiency.

Preparatory to the SACRAMENT. 61

Give me Grace to compare my Actions with the Rules of thy holy Word, and wherein they differ, to conform myself to thy Commandments; let no Sin find a settled Abode in my Heart, but after considering my Ways turn my Feet, O Lord, unto thy Testimonies.

Grant I may so judge myself as not to be condemn'd by thee at thy discerning and awful Tribunal; let not Pride and Self-opinion impose on me, nor Sloth and Negligence deter me from my Duty; let me indulge no sinful Passion, nor venture thy Wrath for any present Satisfaction; let no fancied Righteousness stop the Sight of my natural Corruption, and no Sin escape the Scrutiny of a serious Examination; but grant, that with the Qualification of thy holy Apostle, I may *eat of that Bread, and drink of that Cup.* Give me, O Lord, such Comfort from the Search of my own Heart, that after I have discover'd my Sins and Frailties, I may trust and see how gracious my forgiving Lord is, and rejoice in thy Mercy and Salvation. Finally O Lord, give me Strength and Courage to conquer all unruly Affections, and to stand upon my Guard against all future Assaults, that by Prayer and Watchfulness I may engage thy Almighty Power and Protection in the Hour of Temptation, and at the last Day of Trial. This I humbly beg in the Name of thy Son *Jesus Christ*, my Saviour and Redeemer.

A Collect, from our excellent Liturgy.

Almighty God, who hast given thine only Son to be unto us both a Sacrifice for Sin, and also an Example of Godly Life: Grant that I may always most thankfully receive that his inestimable Benefit, and also daily endeavour myself to follow the blessed Steps of his most holy Life, thro' the Saviour, *Jesus Christ*, our Lord. *Amen.*

Assist me, O Lord, in all my worldly Business and Affairs, with thy most gracious Favour; and in all the Chances and Circumstances of Life give me a contented Mind, and a Spirit resign'd to thy Will and Pleasure, that I may *know how to be abased*, and *how to be advanced*. O Lord, keep me under the Shadow of thy Wings, and give me the Light of thy Countenance, the Remainder of this Day, and for evermore. *Amen.*

MEDI-

MEDITATIONS for Wednesday Evening.

On Conformity to the Will of our Blessed SAVIOUR, as he conformed to the Will of his Heavenly Father.

Take eat, this is my Body, &c.

Likewise after Supper he took the Cup, and after he had given Thanks he gave it to them, saying unto them, Drink ye all of this; do this, as oft as ye shall drink it, in Remembrance of me.

CONSIDER, O my Soul, the Benefit of this divine Command, the great Authority of the blessed Person that gave it; and if he comply'd with the Will of his Heavenly Father, when the bitterest Cup was in his Hand, think on the shameful Ingratitude as well as Folly of disobeying thy Redeemer, when it is the Bread of Life and Cup of Blessing which he by his Gospel hath commanded to be received.

2. O blessed Jesu, thou art that Bread by which my Soul is nourish'd to eternal Life, thou art that fruitful Vine from whence flow Comforts to my drooping Spirits. These are the great Things signify'd in those sacred Mysteries, and shall I refuse such Consolation, such Memorial of the *Stripes* by which I am *healed*? Shall I have any Will of my own when

64 *Meditations and Prayers*

when thy Command is before me; shall it not be my Pleasure to do thy Will, as it was thine to do the Will of God, in those Sufferings which are represented at thy holy Table? When thou wast graciously pleased to teach us to pray, one of the Petitions in thy excellent Form is, that *the Will of God might be done on Earth as it is in Heaven*. Thou art God of very God, O give me Grace to perform thy Will. This is the Proof of Love which thou hast required in thy Gospel from thy Friends and Disciples; if we *love thee* we are order'd to *keep thy Commandments*, and thou hast declared them to be *thy Friends* who *keep thy Commandments*.

3. None of thy Commandments are grievous, but this is the sweetest and most comfortable to remember thee in thy Love for my Soul, in *those Bruises* which took away my Transgressions, when the *Chastisement of my Peace was upon thee*. Look down upon me, O Lord, in the Performance of this my Evening Sacrifice of Prayer and Thanksgiving, for thy unspeakable Love to me, and thy Obedience unto Death, even the *Death of the Cross*.

4. How often have I disobey'd this thy gracious Command, how many Opportunities of coming to thy Table have I wilfully neglected? How unworthily have I appear'd there; or after an Endeavour to prepare myself, how have I afterwards return'd to my
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Preparatory to the SACRAMENT. 65

evil Courses? O give me the Assistance of thy Holy Spirit, to be weary of the Sins and vain Interruptions of this Life, and always willing and prepared to obey thy Precepts, and embrace this heavenly Comfort to my Soul. I am a grievous Sinner, unfit to appear in thy Presence, but I know, O Lord, thou hast no Pleasure in the Death of a Sinner, but that all should come to Repentance.

5. I am unworthy of the Crumbs which fall from thy Table, but thou hast graciously given me a Place at it, and feedest the hungry Soul with thy good Things, and only sendest the *Rich*, those that are *self righteous* and conceited, *empty* away. At thy Altar, O Lord, there is Justice satisfied, Mercy incomprehensible, Wisdom infinite, and Love unparallel'd; in *keeping therefore this Commandment*, there is Joy unspeakable and a great Reward; the Satisfaction of perceiving by Faith and Repentance, that by thy Body broken and Blood shed for us, we are in the State of the Blessed, whose *Iniquities are forgiven, and whose Sins are cover'd*.

6. O blessed Lord, of whom it is written in the *Volume* of the Book, that thou camest to do the Will of God, who wast content to do it, you whose Law was within thy Heart, let thy Will be mine, and as I am baptised in thy Faith and in thy Name, sign'd with thy Cross, and promised obediently to keep thy Will and Commandments, give me Grace to perform my baptismal Vow, and
let

let it be my Glory, as it will be my Happiness, to imitate thee, and to let thy Submission to God's Will be the Model and Rule of my Behaviour. Vouchsafe, O Lord, thy spiritual Help, that I may worthily approach thy blessed Table, and be so united to thee in Heart and Affection, that it may be my Joy and Comfort hereafter to dwell eternally with thee in Glory.

A Prayer for GRACE to conform to the Will of Christ.

O Merciful and adorable Saviour of Mankind, whom to obey is our bounden Duty, and whose Service is perfect Freedom, give me the Grace of thy Holy Spirit to keep thy Commandments, and to attend thy holy Ordinances and Institutions; and now with a Heart clear'd from Sin and Reproach, to partake, by Faith, of thy Body and Blood, which thou hast commanded to be received.

O Lord, I abhor myself, and repent in Dust and Ashes, and to thee I apply with all Humility for Mercy and Forgiveness. O Lord accept of me, and let my Obedience to thy Will be an Excuse for the Imperfection of my Performances. O blessed Jesus, interpose thy Merits in my Behalf, let thy Blood cleanse me from all Unrighteousness, and this holy Sacrament be a Pledge to assure me of thy merciful Salvation. O God the Father Almighty, O God the Son Redeemer of the World,

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World, O holy and ever blessed Spirit, have Pity on me a miserable Sinner; thou that sanctifiest the Elect assist and strengthen me, quicken and revive my drooping Faith, increase my Hope, and inflame my Soul with such a fervent Love and Affection of thee, that in this and all other Duties I may promote thy Glory and my own eternal Happiness.

O Lord hear the Voice of my humble Request when I cry unto thee, when I hold up my Hands towards thy Mercy-Seat, and for Honour of thy great Name shew thy unworthy Servant the Light of thy Countenance; and this I humbly beg at thy Hands, O merciful Saviour, in whose excellent Form of Words I conclude this Petition, saying,

Our Father, &c.

St. Austin's Prayer, or Form of Confession.

BEfore thy Face, O Lord, I humbly unfold my guilty Life. If I compare the Faults I have committed with the Stripes I have received, I must confess the Evils I have done are far greater than the Evils I have suffered. The Crimes that charge my Conscience are *heavy*, but thy Chastisements are *light*.

I feel, O Lord, the Punishment of Sin, but continue therein; my weak Nature faints under thy Scourges, but my corrupt and perverse Will grows stronger in Vice; the Pleasures

fures and Liberties of the World give me little or no Contentment, yet I cannot bend to thy *easy Yoke*.

O Lord, I am a frail and sinful Creature, when thou expectest Repentance I abuse thy Mercy, and if thou revengest my Ingratitude, I repine and murmur at thy Justice. Whilst under the Rod I bewail my Offences, as soon as the Smart is over I forget my Tears. If thou stretchest forth thy hand, I promise Amendment; if thou suspendest thy Wrath and Vengeance, I break my Vows. Thus I accuse and condemn myself, O let me not be condemned at thy Judgment-seat! Be thou merciful, Lord, or I must be miserable, and according to thy Goodness, and not my Deserts, be graciously pleased to deal with thy Servant, through *Jesus Christ* our Lord.
Amen.

A Prayer to implore divine Pardon and Forgiveness.

If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins. John, I. ii. 1, 2.

O MOST gracious Lord God, who in the Multitude of thy Mercies dost so put away our Offences that thou rememberest them no more, hear my Prayer and Supplication, which I offer in thy Son's Name for the manifold Errors of my sinful and corrupt Life.
Give

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Give me an unfeigned Repentance for all my past Omissions and Errors, and a hearty Resolution to observe and more strictly obey the Precepts of thy Gospel.

Grant, O Lord, that the blessed Sacrament of thy Body and Blood may seal my Pardon, and be to me a Sign of thy Grace, conveying all the Benefits of thy Death and Passion to my Soul and Body, that thou mayest be made unto me *Wisdom, Righteousness, Sanctification, and Redemption.*

Let not, O Lord, the Enticements of Sinners, the Temptations of the Devil, or my own Flesh, ever prevail with me again to break off this holy Union with my dear Redeemer, or render me an *unfruitful Branch* of the *true Vine*, to which we are ingrafted by the Gospel: But let me *abide* in him, and his Word *abide* in me, that in all my Wants and Necessities I may through him courageously *ask* for Succour at thy Throne of Grace, and be relieved. As the Branch cannot bear *Fruit of itself*, except it abide in the *Vine*, no more can I, except I abide in him; I cannot do any thing of myself, but by him I *can do all Things.*

O Lord forgive all my former Neglects of this holy Ordinance, and my Unfitness for so solemn a Duty; and as the Mind is chiefly concerned in the Preparation for the holy Communion, let it be always in a devout and godly Frame, and let not the World and

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its glittering Decoys and Temptations take such Possession thereof, as may hinder and interrupt its pious Motions and Intentions. Let no frivolous Excuses or pretended Unworthiness, abridge me of the frequent and comfortable Reception of thy holy Communion, and all the Benefits of my Saviour's Death and Passion; but let me *examine myself*, and so *eat of that Bread, and drink of that Cup*.

Deliver me, O Lord, from all Pride, vain Glory, and Hypocrisy, from all Envy, Hatred, Malice and Uncharitableness; and let the Example of thy blessed Son's Patience, Meekness, Humility, and long Suffering, remove from my Heart all Anger, Debate, Swelling and Tumult of Soul, and influence me to forgive and love all my Fellow-Creatures, *as he hath loved and forgiven me*.

O Lord, bless all those that confess thy holy Name; let there be no Schism nor Division in the mystical Body of *Christ*; but grant that this Seal of Love and Charity may reconcile and unite us all in brotherly Love, until we come to thy heavenly Kingdom, the blissful Regions of Peace and Harmony.

These Things I humbly beg and intreat for the Sake of *Jesus Christ*, our holy and merciful Mediator and Advocate. *Amen.*

*A Prayer for a serious Examination of our
Lives, from Mr. Nelson.*

ALmighty God, the great Searcher of
Hearts, who knowest all our secret
Thoughts, nothing being hid from thine
all-seeing Eye ; dispose me frequently to ex-
amine the State of my own Mind, to com-
pare my Actions with the Rule of thy Laws,
that nothing contrary to thy holy Will may
ever find a settled Abode in my Soul. O
let me so consider my Ways, as to turn my
Feet unto thy Testimonies : Grant that I
may so impartially judge and condemn my-
self, that I may not be condemned at thy
dreadful Tribunal. O Lord, let not Self-Love
impose upon me in a Matter of such vast
Consequence, nor let Sloth and Negligence de-
ter me from thus keeping my Account clear.
Let no darling Passion be so far indulged, as
to escape the Scrutiny of a serious Examina-
tion : And when, O Lord, I have discovered
my own Vileness, grant that by the Assist-
ance of thy Grace I may humble myself un-
der the Sight and Sense of it ; that I may
from my Heart condemn all those Follies
whereby I have provoked thy Wrath and In-
dignation against me ; that I may earnestly
solicit thy Pardon and Forgiveness, through
the Merits of *Christ*, the Son of thy Love ;
that I may be careful to stand upon my guard
for the future, and by Prayer and Watchful-
ness

ness engage thy Power and Protection, which are so necessary to support me in the Hour of Temptation, and the Day of Trial. Grant this, O Lord, for the Sake of *Jesus Christ*, my only Mediator and Advocate. *Amen.*

A Prayer for Repentance.

O Most gracious Lord, and merciful Father, to thee in the most humble Manner I address myself, acknowledging my own Vileness, and the Corruption of my Nature, for which I am afraid I have most justly lost thy Favour. How can I sufficiently humble myself, and express the Greatness of such a Loss? Grant, me, O Lord, thy Grace, that I may weep, mourn, and repent in Dust and Ashes: That I may mortify those Lusts and Appetites, which continually betray me; those Sins which nothing less than the Blood of the Son of God himself could expiate. O that my *Head were Water*, and mine Eyes *a Fountain of Tears*, that I might weep Day and Night for my Sins; those Sins which nailed my blessed Lord on the Cross. Grant me, O Lord, that *Repentance* to Salvation, which is not to be repented of: That I may mortify and subdue all my carnal Lusts, and oppose all those Passions and Inclinations which war against the Soul, and have caused me to stray from the Ways of thy Commandments: That my Soul may be weaned from the

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the Pleasures of the Body, which so often corrupt it, and make it incapable of relishing spiritual Enjoyments. And I pray thee, O Lord, that by thy Grace I may not contract a too great Familiarity with the Delights and Satisfaction of Sense, who was created for more exalted Pleasures: But by thy Grace, and Assistance of thy Holy Spirit, I may so *set my Affections on Things above*, that I may look on this World as it really deserves, with Scorn and Contempt, to that which is everlasting: That so when my Soul shall depart this Body, I may be received into the Paradise of God, and when at the general Resurrection of the last Day, my *Corruption* shall have put on *Incorruption*, and *Death* shall be *swallowed up in Victory*, I may come unto *Mount Sion*, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels; to the general Assembly and Church of the First-born which are written in Heaven, and to God the Judge of all, and to *Jesus* the Mediator of the new Covenant. All this I beg of thee, O Lord, who art ascended up on high, to prepare a Place for us, far above all Heavens, that *where he is*, there *we may also be*, even with him who is our blessed Lord and Saviour. *Amen.*

An humble Repentance and Confession of Sins.

THOU, O Lord, art a consuming Fire to insincere and unrepenting Sinners. My great and manifold Sins and Wickedness, which I am committing against thee, make thee appear most terrible, and me afraid and ashamed to appear before the awful Presence of thy great and adorable Majesty.

Thou didst create me, O Lord, in thine own Image, but how unlike am I to that Image of thine, and how are the Faculties of my Soul fallen from their first Formation! my Mind is overspread with Blindness and Ignorance, and spends itself in the foolish Reasonings of Things, which are vain and unprofitable. My Heart, O Lord, is refractory and stubborn, averse to what is good, hard to be brought to resolve what my Conscience informs me is my Duty; and when it does resolve, it is so wavering and inconstant, as not with certainty to stick to it. And instead of fixing my Affections on those spiritual Objects which are above, my Thoughts wander and rove, and are in a violent Pursuit of earthly Things. *I pray thee, O Lord, to be merciful to me, a depraved, wretched, and miserable Creature, and make me, I most humbly beseech thee, more lowly in my*
own

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own Sight. O Lord, grant that I may have Strength and holy Inclinations, to do always that which is most pleasing and acceptable to thee, through *Jesus Christ*, our Lord. *Amen.*

From the Communion.

O Lord, I beseech thee, mercifully hear my Prayers, and spare me, thy humble Servant, who confess my Sins unto thee, that I, whose Conscience by Sin is accused, by thy merciful Pardon may be absolved, through *Christ*, our Lord. *Amen.*

Intercession.

FOR thy Son's Sake, O Lord, I beseech thee to give me true Repentance, to forgive me all my Sins, Negligences, and Ignorances, and to endue me with the Grace of thy Holy Spirit, to amend my Life according to thy holy Word. Graft in my Heart the Love of thy Name, increase in me true Religion, nourish me with all Goodness, and of thy great Mercy keep me in the same. Grant that thy Grace may always prevent and follow me, and make me continually to be given to all good Ways, that in all my Works begun, continued, and ended in thee,

I may glorify thy holy Name, and, in the End, obtain everlasting Life. Bless this Church and Nation whereunto I belong, heal our Divisions, divest it of those Schisms which distract and weaken it, make us all of one Heart, and of one Mind, in the midst of a crooked and perverse Generation. Give Grace, O heavenly Father, to all Bishops, Priests, and Deacons, and to all the Ministers and Teachers of Righteousness thy heavenly Blessing, that thy Word spoken by their Mouths may not be spoken in vain, and that they may both by their Life and Doctrine set forth thy true and lively Word. Bless our most gracious Sovereign Lord King *George*, the Prince of *Wales*, the Princess Dowager of *Wales*, the Duke, the Princesses, and all the Royal Family, his Majesty's most honourable Council, the Nobility and Gentry; that all and every of these, in their several Places and Callings, may serve truly and faithfully to the Glory of thee their God, the edifying and well governing this Church and People committed to their Charge, always remembering the great Account which they must one Day make. Bless also the Commons of the Land, that we may live in the true Faith and Fear of our God, in dutiful Obedience to our Sovereign, and in Brotherly Love and Christian Charity one towards another. Bless all my Friends, Relations, Neighbours, and Acquaintance. Bless my Enemies, Persecutors

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secutors and Slanderers, and turn their Hearts.
Bless the Fruits of the Earth in due Season ;
and grant, O Lord, that we may receive them to
our Comfort, and to thy Honour and Glory.
Give thy Blessing, O Lord, to me and
this Family, who are thy unworthy Servants.
Assist us with thy *heavenly Grace*, that we
may *continue thine for ever*, and *daily in-
crease in thy Holy Spirit more and more*,
until we *come to thine everlasting Kingdom*.
Grant, O Lord, that we may live here in
thy Fear, and die in thy Favour, that living
and dying we may be thine; that we may
be always ready whenever our Change shall
come, and that it may not appear a King of
Terrors, but a welcome Messenger to bring
us to our Master's Glory. Bless, O Lord,
all those who are any Ways afflicted or
distressed in Mind, Body or Estate [*especi-
ally those that are sick or in any Distress*]
that it may please thee to comfort and re-
lieve them according to their several Ne-
cessities, giving them Patience under their
Sufferings, and a happy Issue out of all
their Afflictions: And this I beg for *Jesus
Christ* his Sake. *Amen.*

A Thanksgiving.

FInally, O Lord, I give thee humble Thanks for all thy Goodness and loving Kindness to me [*for thy particular Preservation of me this Day*] and all other thy Goodness towards me; for the Comforts as well as the Necessaries of this Life: But above all for the Redemption of me and all Mankind, by the precious Blood of thy dear and only Son, *Jesus Christ* our Lord; for his miraculous Birth and Incarnation; for his meritorious Death and Passion; for his glorious Resurrection and Ascension, and for the sending of the Holy Ghost to comfort us; for all thy Saints and Servants departed this Life in thy Faith and Fear; beseeching thee to give me Grace so to follow their good Examples, that with them I may be made a Partaker of thy heavenly Kingdom. Grant this, O Father, for *Jesus Christ's* Sake, our only Mediator and Advocate. *Amen.*

A conclusive Prayer at going to rest.

OBlessed Lord God, by whose Grace and divine Assistance I have been able to lift up my Heart to thee in Prayer, be graciously pleased to give thy Blessing to my Performances, and let not the Thoughts of my Weakness and Insufficiency discourage me from any holy and godly Exercises.

And

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And now, O Lord, full of Hope and Trust in thy Mercy, I lay me down in Peace, taking that Rest for which thou has created Night and Darkneſs. O Lord keep me under the Shadow of thy Wings, lighten my Darkneſs that I ſleep not in Death, and of thy wonted Goodneſs make me to dwell in Safety.

Into thy Hands I commend my Spirit. Thou haſt redeemed me O Lord thou God of Truth, continue to protect me from all the Perils and Dangers of this Night, and in the Hour of Death and Day of Judgment, O Lord, deliver me.

Our Father, &c.

The Grace of our Lord, &c.

MEDITATIONS for Thursday Morning.

On ſeveral memorable and exemplary Paſſages of our Saviour's Life.

THE Day is approaching, O bleſſed and immaculate Lamb of God, when in *Re-membrance of thee* I am commanded to do the great Thing for which I am endeavouring to prepare myſelf, that I may not appear without a wedding garment, at this thy Feaſt of Love. O let me recollect thy Aversion to all Sin, and from thy Example waſh my Hands in Innocency.

At

At thy Crucifixion it was openly confess'd that thou hadst *done nothing amiss*.

O how happy should we be in an Imitation of thee, whom no Malice, no Enemy could prove the least Ill against! Though superior to the whole World and to Angels themselves, our blessed Lord had not the least Pride; he took upon him the Form of a Servant, condescended to wash his Disciples Feet, and was as ready to heal the *poor Man* at *Bethesda*, as to oblige the *Nobleman*. His Miracles were performed without any Vanity or Ostentation; he charged the Objects of his Compassion to tell no Man, not to publish his Actions; and all that Pride and Desire of worldly Applause, which so oftenfully the Virtues and good Action of Men, were removed far from the Heart of the holy and humble *Jesus*.

He was averse to all Inquisitiveness and busy intermeddling in the Concerns of others, except to do them good, and never intermeddled in the private Affairs of Men or of Families; of which his Answer to the *two contending Brothers* in the Gospel, who desired him to order a *Division of the Inheritance*, was a manifest Proof; *Who made me a Lord or a Judge over you?*

He never shewed the least Inclination to Revenge or Resentment, and performed no Miracle to shew his Power over any Enemy. He bore not the least Malice or Antipathy against any one; and *would not*, tho' he might have

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have commanded *Fire* from *Heaven* to destroy his Opposers; but instead thereof ordered the *Sword*, drawn in his Defence, to be put up in its *Sheath*, declaring himself an Enemy to all Cruelty and Blood-shedding, that he was not come to *destroy Mens Lives*, but to *save them*.

He lived and died in perfect Charity with all Men, bestowed Tears for the Misfortunes of the *Jews* his Enemies, as well as for the Death of *Lazarus* his Friend, and shewed an utter Aversion to Joy when an *Enemy* falleth, which is so much the Practice of an evil World.

He was an Example, to wicked and undutiful Children, of Obedience to Parents, and was *subject* to those who, in the *Flesh*, stood in such Relation to him. He promoted the Peace of *Jerusalem*, and disturbed no Government: He made his escape from those, who would have taken him by Force and made him a King; and tho' no Power of *Herod* or *Cæsar* could have resisted him, lived a quiet and upright Life, without encouraging in the least any Sedition or Insurrection.

He that could feed and sustain *thousands* in the *Wilderness*, could have raised and maintained an Army, without human Means, or the usual Supplies and Sinews of War; but he, on the contrary, paid *Tribute*, taught Subjection to, and would not oppose the *Powers that were*.

In

In every the least Sin how do we then differ from the divine *Author* and *Finisher* of our *Faith*, who made himself an Example, that we should follow his Steps!

He is our *Lord*, we are his Servants; and is it not just and reasonable that the Servant should imitate and conform to the Inclinations, the Sentiments, and Actions of his Master? *Christ* is our *Captain* and our Leader, we are *Soldiers* under his Banner; is it not reasonable that we obey his Orders, and follow our Commander? He is the *Head*, and we are the *Members*; is it not natural that they should be directed by, and receive their Motions from the Head?

It is our great *Interest*, the Interest of our precious and immortal Souls, to follow his Example, and what Motive can make a greater Impression upon us? If we endeavour to be like him *without Sin*, we shall be like him in the *Kingdom of his Glory*.

But Oh! how do we depart from this Copy, how unlike are we to the faultless *Jesus*, when we only keep from the Sins which we have no Passion for, nor Relish of, and which can hardly be called Virtue, and indulge ourselves in the Practice of a favourite and darling Vice, which, like a wet Garment, clings and sticks close to us? Let us but endeavour and strive with ourselves to forsake the Sins which we like, and are addicted to, and our Reformation, and the happy Consequences

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sequences of it, both here and hereafter, will not be so difficult.

O, how pleasing would it be to the Lord and Commander of the *Christian* Duty of the Sacrament, to see his Servants sacrificing their most beloved Lusts, and endeavouring to appear at his Table with an Aversion to all Sin, and not letting evil Thoughts and Affections unite with good Desires and Intentions, and, like *Satan* with the Sons of God, join with our Devotions at this holy Communion.

To be like our blessed Lord, is to chace and drive away every Spark of Cruelty and severe Resentment, and strive to reprove one another in the Spirit of Meekness. He *wrote with his Fingers on the Ground*, whilst the Accusers of the Adulteress were making their loud Complaints of her sinful Conduct; to intimate to us that he did not love Slander, nor took any Pleasure in attending to ill-natured Accusations; from whom we have an Example not to be fond of Detraction, and not to be so willing and ready to hear Ill of others.

He beheld Sinners with a tender Concern and Desire to bring them to Repentance and save them, he *wept* for and was never pleased with the Offences of his Neighbours, never triumphed over the spiritual or temporal Fall of another; but shewed that bright Image and Disposition of his heavenly Father, in not
desiring

desiring the Death of a Sinner, but that he should be converted and live. This is a Temper of Christian Love and Charity, which it becomes us to imitate.

In a Word, on all Occasions, and in all Circumstances, how necessary is it for us to learn of our Lord, both his Love and Practice of Virtue, and his Hatred of all Sin, receiving from this *Grace of God* which hath appeared, and to whose Table we are approaching, the excellent Lesson to deny *all* Ungodliness and *worldly Lusts*, and that we may never be unfit for the blessed Sacrament, to *live soberly, righteously and godly in this present World*.

A Prayer from the foregoing Meditations and Reflections.

O Holy and blessed Lord, the *pure* and *undefiled* Redeemer of the World, who lived for our Example, and died for our Salvation, assist me with thy restraining Grace, that, in the many Temptations and Decoys to Evil, I may make thee my great Example, who *didst no Sin*, nor had *Guile found in thy Mouth*.

O Lord, instead of *thy Aversion to all Sin*, to how many Vices and evil Practices am I addicted? All my *unprofitable Services* are attended with many Failings and Omissions, and if the *Spirit is willing* to perform the Offices of thy Religion, the *Flesh* is weak and inactive. O Lord, my Soul is clogged and hindered

in

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in its spiritual Operations; and, O *wretched Sinner that I am!* when I would *do good*, Evil is *present with me*.

O Lord, who canst alone order the *unruly Wills and Affections* of Men, cleanse my whole Heart, and give me Grace, so to order my Thoughts, Words, and Actions, that my Heart may be kept with all Diligence, that I offend not with my Tongue, nor employ my Hands in Wickedness. Grant me the Wisdom to consider the universal Obedience which is due to thy Commandments. Strengthen me to overcome the Frailties of my Nature, Violence of my Passions, and the secret Inclinations of my Heart to Sin. Thou knowest our Infirmities in all our Pride and Boastings of Grace, therefore when I *think I stand*, O Lord give me thy Grace and heavenly Guidance, hold thou me up that I *may not fall*. Teach me, O Lord, to direct my Sight *inward*, which is so apt to oversee the Faults of *others*, that I may be *without Sin* myself, before I shew any Eagerness to punish, or take any Pleasure in stoning another. O thou blessed Author of Peace, and Lover of Concord, give me that Quietness of Spirit and brotherly Affection, that I may only seek the Reformation and not the Ruin of a Fellow-Creature, and follow that *golden Rule*, which thou, O just and merciful Saviour, hast proclaimed in thy Gospel to be the *Law* and the Prophets.

To

86 *Meditations and Prayers*

To whom shall I go, O Lord, for this Christian Spirit? Where shall I apply for Help, so to *order my Conversation* that I may see *the Salvation* of my Lord, but at the Throne of thy Grace, who was my Example on Earth, and deliverest the *Words of Eternal Life*?

O Saviour of the World, who hast redeemed me by thy Merits, enlighten me with thy Truth, and regenerate me by thy divine Spirit, that I may be *a new Creature*, and, by continually fixing my Thoughts and Attentions to thy holy Example, learn thy Hatred to and Abstinence from all Sin and Deceit. Grant, O blessed Lord, that I may *crucify the Flesh* with the *Affections* and *Lusts*; that instead of the *Meat that perisheth*, my Labours may be for *that which endureth unto eternal Life*, so that *hungering* and *thirsting* after Righteousness, I may be filled with thy Grace and heavenly Benediction, and from the Comfort of the blessed and holy Ordinances of thy Church here on Earth, I may sing eternal Hallelujahs around thy celestial Throne, in the *Assembly of Angels*, and in the *Church of the First-born whose Names are written in Heaven*.

Grant this, I beseech thee, O holy and merciful Redeemer, my only Mediator and Advocate. *Amen.*

Some Motives and Directions to frequent Confession and Sorrow for Sin.

SUCH is the Nature of Sin, that it not only degrades the human Nature, and sinks us below the Brute, who has never offended its Creator, but, whilst remaining in the Soul, unconfessed and unrepented of, gains Root, and becomes fortified by Practice, and deprives us of the Favour and Friendship of God, who, from the Purity of his own divine Nature, cannot but hate Sin.

The Sinner and the Sin, it is said, in the Book of Wisdom, *are alike an Abomination to the Lord*; whilst we are Sinners, God justly takes us for his Enemies, and who of common Sense and Reason would be at Enmity with God? For if his Wrath be kindled, yea but a little, who can abide it? But instead of *Aversion from the Sins* we are so much inclined to, how do they daily multiply and increase, against God, our Neighbour, and ourselves! Let us reflect on the Impurity of our Desires, the Wickedness of our Words, and the Evil and Injustice of our Actions.

Let us consider how far we have followed our Inclinations, and indulged our Passions; from which Scrutiny there are none but will have Reason to confess, in the Words of Scripture, *that they are more than they are able to express.*

Ingratitude

Ingratitude against God is a *general Sin*, and adds a *particular Enormity* to the rest. What *Benefits* must we confess to have received from God, and what *Abuses* of them and ill *Returns* to our divine Benefactor?

How many good *Actions* of his holy Spirit do we despise, and make unprofitable to us! O let us confess, for we cannot deny our many *Offences*. How often have we received the blessed Sacrament? Where are the *Fruits* thereof? Let us examine ourselves, whether that *Love* of *Christ* which should *abound* in our Hearts, for the many *Sufferings* for us there represented, has given us that *Aversion to Sin*, which occasioned those *Sufferings*? In a Word, let us examine how many good *Actions* have been buried under our *Iniquities*, and in what a *barren* and *unfruitful Spot* the *precious Seed* of the Gospel has been sown.

From such Examination and Confession of our Unworthiness, the *Justice* of God will be proved, and his *Providence* cleared from all just Cause of Complaint, though his Hand is upon us; and we should never enough admire that infinite Goodness, who permits his *glorious Sun* to shine on us, and his *refreshing Rain* to water us, and heaps so many *Mercies* and *Favours* upon such undeserving Creatures.

The Confession of our Sins is, at the same Time, a Confession and Acknowledgment of God's glorious and divine Attributes: and having deserved his Judgments by Sin, we shall thereby take the best Method to procure his

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his Mercy and Forgiveness. As we see and turn from our Sins, God will turn away his Wrath from us, give us his Protection and the constant Enjoyment of his Blessings in this World, and, after our Departure from this State of Nature and Infirmary, an Elevation to immortal Glory and Felicity.

Acts of Confession, Contrition, and Humiliation.

I Acknowledge, O Lord, my Transgressions, and confess, that, since my last Purposes and Resolutions of Amendment, I have, at divers Times, and in sundry Manners, offended thee, O Father of Mercies, and God of all Comforts.

I have too much encouraged instead of resisting Temptations, and have not *kept my Heart with that Diligence* which thou hast required. I have been too negligent in putting away evil Thoughts, have not kept my Mind constantly exercised in holy and devout Cogitations, nor thought so well of thee, and so humbly of myself, as I ought to have done.

I have uttered many vain and unprofitable Words, and have not spoken of my Neighbour with that brotherly Respect and Charity, with that Allowance for human Frailty and Infirmary, as I ought to have done, and as I would others should speak of me. I have been quicker-sighted into their Mistakes and Errors than into my own, and have not shewed that Compassion to their Defects, which becomes one Fellow-creature and *Christian* to another. O

O Lord, I humbly confess, that I have not performed my religious Duties with that Seriousness and Attention, that Purity and Love of thee, as I ought, but too much for some worldly Respect, or some carnal View and Expectation. I have been too much attached to the World and my Pleasures, and have been often *weary in well-doing*; wishing for an End of godly Discourses and Exercises, and glad to be soon dispatched from thy House, and from thy holy Word.

I confess, O Lord, that I have been easily provoked, and hard to be intreated; too willing to hear and believe Ill of my Neighbour; too pleased with Defamation, and too apt to bear an Ill-will and Antipathy to others. I have been soon angry and implacable, not so willing to forgive and shew Mercy, as to receive Forgiveness; I have been too false and insincere in my Friendships and solemn Engagements, unfaithful in my Promises to thee and to my Neighbour.

I have been, O Lord, too much disquieted for worldly Troubles and Disappointments, and too little moved with a Sense of my Sins against thee. I have sought the Praises of Men more than thy Approbation, and been more rivetted and affected to earthly Things, than to Things of a heavenly and spiritual Nature.

I confess, O Lord, that I have not been so thankful to thee as I ought, for all the undeserved Favours of thy gracious Providence;
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Preparatory to the SACRAMENT. 91

that I have attributed my Success and good Fortune in Life more to myself than to thee, and *have done Sacrifice to my Net*; not recollecting, as I ought, thy over-ruling Power, and that thou art the first Cause and Mover of all Things, *from whom every good and perfect Gift cometh.*

For all which, and whatever else I cannot at this Time call to my Remembrance, be pleased, O merciful Father, to forgive me. Spare me, O God, who confess my Faults. Restore thou me who am penitent, according to thy Mercies declared unto Mankind in *Christ Jesu*, my Lord.

O Son of *David* have mercy upon me. Pitiuously behold the Sorrows of my Heart. God be merciful to me a Sinner.

O Lamb of God, that takest away the Sins of the World, receive my Prayer.

Son of God, I beseech thee to hear me. O grant me thy Peace; and, in the *Multitude* of the *Sorrows* which I have in my *Heart*, let thy *Comforts* refresh my Soul.

Hear me, O Lord, now I mourn in my Spirit, and am vexed.

I love thee, O Lord my God, above all Things. How ashamed and sorry am I to have so often offended thee; accept the Sacrifice of my troubled Spirit; a broken and a contrite Heart thou wilt not despise. I acknowledge my Transgression, and my Sin is ever before me. I am stedfastly purposed to lead a new Life, Lord be thou my Helper; give me thy assisting

assisting and restraining Grace : Make me a clean Heart, O God, and renew a right Spirit within me.

Lord increase my Faith, strengthen my Hope and my Charity.

Grant that I may *stand in Awe*, and *sin not*, commune with my own Heart, be still, and *know that thou art God*, and offer the Sacrifice of Righteousness, and put my Trust in thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. *Amen.*

A Prayer for Pardon of Sin.

O Eternal God, and Judge of all Men, who desirest the Happiness and Salvation of every one whom thou hast made ; be pleased to extend thy Mercy and Compassion to me, thy prostrate Servant, who have confessed and heartily bewailed my many Sins and Transgressions.

O give me thy Grace, to keep my Promises and Resolutions of Amendment, that I may no more abandon myself to Sin, but detest it as much as I have loved it, and live and die in thy Faith and in thy Fear, O Fountain of Mercy and Loving-kindness, who wouldest not the Death of a Sinner.

O let not one Sin be unbanished from my Heart ; and help me, O Lord, to extirpate any

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Preparatory to the SACRAMENT. 93

any stubborn Root of Iniquity, and keep me from the Vices which do most *easily beset* me, and with which my Passions and Inclinations are in a shameful Confederacy. O let me embrace thy Means of Amendment, Prayer and Meditation, and all those godly Exercises, which tend to the keeping off and subduing all worldly Temptations.

I thank thee, O Lord, for all the Thoughts and Desires of thy Grace, and that thou hast so long *waited* to be gracious, and given me Time to repent, who might have taken me away in the midst of my Sins, cut me off in my loose and unguarded Moments, and thrown me, as I deserved, into everlasting Torments.

I bless thee, O Lord, for the Sacrifice of that immaculate Lamb, through whom we fly to thee for Succour, in all Evils, spiritual and temporal, in all Trouble of Body and Mind; and from whose Merits and Satisfaction we can alone expect Pardon and Forgiveness. Regard, O Lord, those *Wounds* for my *Transgression*, whilst thou beholdest the *Sins* and *Frailties* of my Nature.

O pardon what is past, and *create* in me a *new Heart*, so that, *lamenting* my Sin, and *acknowledging* my Wretchedness, I may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, through *Jesus Christ*, our Lord. *Amen.*

After these private Devotions, attend the public Service of the Church, if thou hast Opportunity; for though all the Devotions and
F *Services*

Services of a perfect Heart, and a willing Mind, God will remember, and accept, yet he has particular Pleasure in the Congregation of his Saints, and Regard to those Prayers which are offer'd up in the sweet Voice of his Church, where he has said his Name shall be, where his Honour dwelleth, and where when two or three are gather'd together, he has promised to be in the midst of them. But as relative Duties must be performed, and all the natural Dependencies upon us answer'd; if Time will not permit, let us add a Psalm for the Day, and with the Lord's Prayer and Benediction conclude this Morning's Devotion.

MEDITATIONS for Thursday Evening.

On the Nature of a TRUE REPENTANCE.

ONE of the Things required of thee, O my Soul, is to *repent*, before thou approachest the Lord's Table: how necessary is it therefore perfectly to understand the Nature of a Duty, so proper to be performed by sinful Creatures, and so preparatory to the blessed Sacrament.

But with regard to *Repentance*, as to many other Duties of Religion, the *Appearance*, more than the *Reality* of it, is considered by us. There is no Mistake which Men more naturally run into, than a formal and outward Performance of Duty. Real and unaffected Religion, such as seeks not the Praises
of

Preparatory to the SACRAMENT. 95

of Men, but of God, is not so much as I could wish the Practice of those, who call themselves *Christians*.

The Acts of a visible Devotion, where the Heart is not much engaged, are extremely fashionable in *these* as in the antient *Jewish* Times, when many *Fasts* and *Sacrifices*, and other *Appearances* of Repentance and Humiliation, were frequently kept and observed amongst them; would to God that such a Spirit of *Judaism*, which reduced Religion only to external Performances, was quite lost and buried under the Ruins of *their Synagogue*; but it is still unhappily visible amongst us, and composes too great a Part of their Religion who profess the Gospel.

To set those People right, the *Prophets* of the Lord took great Pains, and *one* of them especially, in a very strong and lively Manner, sets them into the Nature of that Repentance, which would appease an angry God, and be more acceptable and prevalent with him than all their *new Moons*, *Sabbaths*, and outward Offices and Shews of Religion, which they were punctual in the Observation of, but gained no Help nor Advantage from, because *their Hearts were not whole with God*.

The Prophet *Isaiab* thus exhorts them, and shews us what is TRUE REPENTANCE, *
Wash ye, make ye clean, put away the Evil of your Doings from before mine Eyes; cease to do Evil, learn to do well, &c. From which

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Text

* *Isai. i. 16, 17.*

Text of Scripture it appears, that *true Repentance* regards our *past* Conduct, and that which is *to come*; consists in an unfeigned and hearty Sorrow for the Sins we have committed, and a Care and Watchfulness to amend and be-
have better for the future.

Cleanse ye, says St. Paul, *from all Filthiness of Flesh and Spirit*: O let this convey to me a just Idea of Sin, which spots and stains the Soul of Man, and renders it unfit for the un-
soil'd Regions of Bliss.

How pure did Man come out from the Hands of God! But, as soon as he was se-
duced, he became vile and impure; his Reason was eclipsed, his Understanding darkened, and his Mind was possessed of low and base Pas-
sions; to this miserable State Sin reduced him, and yet, by the free Grace and Re-
demption of God in *Christ Jesus*, he might still be happy, if with the same Care and
Readiness as he lent his Ear to the seducing
Serpent, he would listen to the Voice of the
Charmer in Scripture, who calls him to Re-
pentance.

But O Lord we can do nothing of ourselves without the Assistance and Influence of thy
divine Grace; a Proportion whereof God
has given us, that, with regard to the Cor-
ruption and Infection of our Nature, as we
procured it for ourselves, so we should la-
bour to get rid of it, and put a Hand our-
selves to the Work; and therefore we are ex-
horted to *wash and cleanse ourselves* from the
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Filthiness of Flesh and Spirit. It now remains to see in what Manner we are to do it.

And first, it is by conceiving a just Abhorrence of Sin, weeping bitterly, like *Peter*, for the Ingratitude as well as Defilement thereof, and humbling ourselves before the God we have offended. Sin is a Poison so subtle in its Nature, that it slides through and infects every Part of the Heart; and *Repentance*, which changes the whole Heart, and transforms and renews it, will prove an Antidote to such Infection, and remove the mischievous Effects thereof. The Tears of Repentance have been aptly called the Waters of *Jordan*, for the Cure of the Leprosy of the Mind; the Pool of *Bethesda*, for its Diseases and Disorders; with such penitential Tears we should *wash* and be *clean*.

Let us then enter *into ourselves*, and call to mind the Offences we have committed, and then, as rational Creatures, we cannot help being affected with, and resenting against ourselves, the Degradation of our Nature by Sin, and the Injury offered thereby to our great God and our Creator.

And, in a Sense of such high Indignity offered to God by Sin, and the Misery to which it has already, and, if suffered to abide, will eternally bring us into, let us search diligently, and fetch out the *Leaven* which has insinuated itself into the whole *Lump*. Let us recollect our secret as well as open Faults, every little Blemish which has tintured and

defiled the Man, and wash with such repenting Tears every foul Corner of the Soul, till he be cleansed and purified.

This is the Duty of *Repentance* with regard to our *past* Conduct, to the Sins which we have committed; but the *wicked Man* must not only *turn away from the Wickedness which he hath committed*, but *do that which is lawful and right*, in order to *save his Soul alive*. No one, having cleaned an Apartment, cares to admit any Thing in it which would again foul it, and make the Labour in vain, but chuses to keep it in the Order it is put into; and we must take care of our *future* as well as repent of our *past* Conduct, in order to perform this Duty aright, and to be real and sincere Penitents.

We must be sorry for what is past before we can pretend to amend, and the *new Piece*, in this Case, cannot be put to the *old Garment*.

We must pull down before we can rebuild, and it is absolutely necessary to repent of our former Transgressions before we set out in a new Course of Action; otherwise the *thorny Ground* will *choak* the good Seeds of Grace, and the *Root* of the *Tare* being left, it will again spring up with the *Wheat* we sow.

The Sin which we have not rooted up, the evil Affections which we have not subdued, will be continually clashing with, and stop the Progress of our good Designs and Resolutions; but let us by a hearty Repentance destroy the Strong-holds of Sin, and upon the Ruins raise up a beauteous Structure of Piety and Virtue.

Cease

Preparatory to the SACRAMENT. 99

*Cease to do Evil, learn to do well, and be persuaded, O my Soul, to bring forth the Fruits meet for Repentance. O let not my Life be a constant Vicissitude of falling and rising, of wandering and returning, of sinning and repenting, and repenting and sinning again; for, says St. Peter, If after they have escaped the Pollutions of the World, through the Knowledge of Jesus Christ, they are again entangled therein, and overcome, the latter End is worse with them than the Beginning. **

Upon Condition of Amendment God promises in Scripture to forgive and pardon us. *He shall speak Peace to his People, and to his Saints, that they turn not again to Folly; and again, he that covereth his Sins shall not prosper, but he that confesseth and forsaketh them shall have Mercy.* Nor is it enough that we leave off Sin, if we do not learn to place some opposite Virtue in the room thereof. We must severely account for the Duties we omit as well as the Sins we commit; and as of the blessed Jesus we may learn to avoid all Evil, so of him we may learn also to practise all Virtues.

O Lord give me the Wisdom to consider the Nature and necessity of a true Repentance, that I may perform the Duty aright, which is required of those who come to the Lord's Supper, that I may offer the Sacrifice of a *broken and contrite Heart*, for the many Sins and Transgressions I have committed,

F 4

and

* 2 Pet. ii. 20.

and endeavour to lead a new Life ; not cherishing the Viper again, which has so dangerously stung me. Let it be my Resolution and Study to consider, repent, and amend my Ways, to be truly sorry for all my Sins, stedfastly purposing to lead a new Life, to have a lively Faith in God's Mercies, through *Christ*, with a thankful Remembrance of his Death, and to be in Charity with all Men ; then shall I *worthily* come to this Table of divine Grace, receive the Seal of my Redemption, the Remission of my Sins, the Renewal of God's gracious Covenant of Life and Immortality.

Which God grant may be the Case of me and every Communicant, through the Merits of our blessed Lord and Saviour.

Devout Soliloquies, Reflections, and penitential Meditations, partly from the late pious Mrs. ROWE, and others.

HOW hateful am I to myself for offending thee, my God ! Why have I provoked thee on whom my Being every Moment depends ? Thou, O Lord, of Nothing hast advanced me to a reasonable and immortal Nature, and put me in a Capacity of being happy for ever. Thou hast preserved me and kept me from Errors even when I was repining at not understanding thy Providence ; for Oh ! what *Finite* can fathom *Infinite* ?

Preparatory to the SACRAMENT. 101

I called upon thee in Trouble, and thou wast intreated, and *brought me out of the miry Clay, and set my Feet upon a Rock.*

O how does thy Goodness to me redound to my own Shame and Confusion. *I have sinned, what shall I do unto thee, O thou Observer, and Preserver of Men!*

If I could consider thee as my Enemy I could excuse myself, but O mine Eye seeth thy undeserved Goodness, how much thou hast been my Friend; therefore I *abhor myself in Dust and Ashes*, my own Reason convinces me of my Guilt, for all thy Precepts are just and holy.

I have transgressed the Rules which I approve, I have provoked the Justice I fear, and offended the Purity and Mercy which I adore; my own Reason is against me, and *honest Conscience* will not dissemble with me.

O whither shall I fly? If I climb up into Heaven thou art there, if I go down into Hell, thou art there also.

If I look up to the Sun and the Stars, they upbraid my Ingratitude for sinning against the God that has given me their Light and beneficial Influence. All Nature's Works and Beauties, all the common Blessings of Life, are *Lectures* to me of my Ingratitude to my divine Creator and Benefactor.

When I consider thy Attribute of Justice as well as Mercy, what have I to expect but eternal Wrath, for *our God*, says thy holy Apostle, *is a consuming Fire.*

Great and terrible God! the Scepter of thy Kingdom is a Scepter of Equity; for thou art of purer Eyes than to behold Iniquity with Delight: Thy Wrath is *insupportable*, and tames the most haughty of apostate Spirits. Who can withstand the Judgment, who can grapple with the extreme Justice of the Most High?

O wretched Creature that I am! I have departed from my God, and lived as though I could escape his Eyes; in spite of the supreme *Mercy* of the Supreme *Majesty*, manifested in the *Death* and *Resurrection* of his Son, I have deliberately in many Instances committed *Impiety* against my God and Saviour, *Iniquity* against his Creation, and *Impurity* against my own Soul and Body [*here you may confess particular Sins, with their Circumstances*] Yea, this very Day have I provoked the Lord to *Jealousy*, by the Addition of a new Sin (*or Sins*) to my former crying Offences.

Wherefore, Heavenly Father, I make use of the Name of no less a Person than the *Christ* of God, and the *Jesus* of Men; who is as mighty to *save*, as thou art to *destroy*, since his Merits are as charming to thy Goodness, as thy Rage is formidable to us; let not then the dread Majesty of the Heavens and Earth, and all that are therein, take up the Weapons of his Anger against me. But, O Lord, *hearken*; O Lord, be *gracious*; O Lord, *forgive*; suffer me not to fall into the bitter Pains of *eternal Death*: O *Preserver* of
Men,

Preparatory to the SACRAMENT. 103

Men, do thou draw nigh unto me ; for as I have sinned, so I return and draw nigh unto God : I know it is not in vain to repent, and therefore I *humble* myself, and *supplicate* thee for thy Pardon ; I *level* myself with the Worms of the Earth, under the Scepter of thy Grace ; I *confess* and *grieve*, and *hide* myself in the Rock *Christ Jesus*, for Fear of the Lord, and the Glory of his Majesty : I come not, Lord, of mine own Head, or in mine own Name ; but by the Direction and in the Name of the great high Priest, I beseech thee forgive me ; O speak Peace to my Soul ; say to the Tempest within me, be still. O do thou so wonderfully *bless* and be *merciful* unto me, as to shew me the Light of thy Countenance.

With *this Hope*, I will labour to *purify* myself, and do commit myself, with all my Fellow Creatures, especially my particular *Friends* and *Enemies*, to the kind Influences of thy Grace, and thy Protection this Night. Grant that my Sleep may be *wholesome* and *temperate*, that I may rise early in the Morning to *renew* my Thanks to thee for thy continued *Forbearance*, and to offer my *Vows of Gratitude* in all *Sincerity*. And O may the *Grace, Mercy* and *Peace*, which I enjoy now from God the Father through Christ, usher me through the Sleep of Death into the Regions of Glory. In Christ's *Name* and *Words* I conclude my *Address*, together with my *Thanks* to thee for all thy Mercies.

Our Father, &c.

A SELF

A SELF-EXAMINATION with regard to our Repentance and Purpose of Amendment.

It is required of them who come to the Lord's Supper, that they examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life.

CHURCH CATECHISM.

HOW often have I offended thee, O God, by idle and vain Words, and by many evil Actions? Do I from the Bottom of my Heart repent of them? Am I really sorry and ready to accuse myself? Is the Remembrance of them grievous unto me?

Am I not inclined to favour and be partial unto myself? And do I firmly resolve by God's Grace to be serious and solid in my Conversation, to be pure and chaste in my Expressions for the Time to come; to set a Watch over my Mouth, and to keep my Heart with all Diligence?

Am I resolved and stedfastly purposed to lead a new Life, to be careful of my Actions, that I may not transgress the holy and moral Precepts of thy Gospel, nor do any Thing inconsistent with my Christian Profession?

How often have I omitted the Duties of Religion? How often have I kept from thy Church and Sacrament without any just Reasons or Excuses, or for some Pleasures or worldly

Preparatory to the SACRAMENT. 105

worldly Recreations? And when I have attended the divine Service of thy Church, have I been grave, serious and attentive?

Have not my Thoughts and Desires been otherwise engaged! Have they not wandered from the spiritual Business of thy Temple? Have I behaved with that *Holiness which becometh thy House for ever*? Have I approached thy *holy Table* with decent Awe and Reverence, and due Preparation, with a sincere Repentance and Resolution of Amendment? Have I been faithful to my Promises of Amendment, and have I not re-admitted, and returned to my former Sins?

When I was at thy Altar, did I receive the blessed Sacrament with a *lively Faith* in thy Mercies through Christ, and *with a thankful Remembrance of his Death*, and in *perfect Love and Charity* with all Men?

Do I heartily and sincerely repent of my former Failings and Errors in these or any other Particulars? And do I unfeignedly resolve to be more watchful over myself, to be more diligent in thy Service, more considerate of the great Work of my Salvation, which I come to perform in thy holy Temple? If Sinners shall again tempt and endeavour to *entice me* from the Service of thy Church, am I stedfastly purposed to *consent not*?

Am I resolved to go now to *thine Altar* with an humble Confession and Contrition, with a hearty Repentance for all my Sins,
with

with a Detestation of what caused thy bitter Sufferings? Am I resolved to partake of the *holy Communion* in Love and Adoration of thee for thy *redeeming Grace*, and with a strong and lively Faith and Confidence in thy Promises, with a firm Belief of the Efficacy of thy Cross and Passion, to reconcile Sinners unto thy offended Justice?

Am I desirous to forgive all that have injured and offended me? And am I now in perfect Love and Charity with the whole World, and willing to live in brotherly Affection and christian Harmony with all my Neighbours?

O Lord, have I not offended thee by any rash Oaths, and made free with thy sacred Name? Have I taken *heed to my Ways*, and regarded thy Injunctions and Directions? Have I spoken of my Neighbour the Thing that is right? Have I never seen or heard of the Fall or Mistake of any Brother with a secret Pleasure? And have I not injured him privately in my Conversation, by any defamatory Report to his Prejudice? Have I kept Innocency, and committed no Fraud in my Dealings? And have I not in many Things ran counter to thy Will and Commandments?

Of all or any of these Sins and Failures of Duty do I heartily and seriously repent? Is my Sorrow for them real and unfeigned? And am I determined to reform in every Particular whereof thy holy Word and my own Conscience accuse me? O

Preparatory to the SACRAMENT. 107

O Lord, accept this my Repentance, guide and assist me with thy Holy Spirit in all good Purposes and Intentions, through Jesus Christ, my blessed Lord and Redeemer.
Amen.

*Penitential Meditations for Sins of Infirmity,
from the foregoing Examination.*

MY Lord and my God, Glory be to thy Grace that I have not to my Knowledge wilfully provoked thee in any Respect this Day: To thy Grace alone is this Honour due, I know nothing of myself, yet am I not hereby justified; it is thy Sentence that must *make* or *undo* me for ever. O God, thou art greater than our Hearts, and knowest all Things, if therefore my State is still *dangerous*, if any *pestilential* Habit still cleaves to my Soul, if any *deadly Act*, or *Word*, or *Thought*, hath escaped my Memory in my Examination; enlighten me, I beseech thee, and suggest it to my Remembrance, that I may mingle my Tears with thy *Mercy* and thy Son's Blood, before I dare to slumber. O suffer me not to lean on a delusive Self-peace: But if it be *otherwise*, praised be thy Goodness, as for all thy Mercies, so especially for any Gift of Innocence: Keep me from being *high-minded* on this or any other Account, and give me true *Sobriety of Mind*, that I may not through Giddiness, and *future* Neglects, fall after all from thy Favour.

O cleanse me from all my *secret Faults*; and grant that by *Advances in Grace and Virtue*, an Entrance may be vouchsafed me into the glorious Kingdom of my God.

With this *comfortable Faith and Hope*, I rely this Night on thy Providence for convenient *Repose and Defence* both of *Mind and Body*. In the Name of Christ, my Strength and my Redeemer, I beseech thee to accept this imperfect Sacrifice of *Prayer and Praise*, and in his *comprehensive* Form I crave Pardon for my Wanderings and Imperfections in Prayer, as well as the other Trespasses I have committed against thee.

Our Father, &c.

Another Prayer for sincere Repentance and Amendment of Life.

O Gracious Lord God, who art kind and merciful to the Undeserving, and wouldst not that any should perish, but that all should come to Repentance, and hast sent thy blessed Son to die for poor Sinners, I fly unto thee for Succour, and beg thy assisting Grace, that as I have fallen into many and great Errors and Offences, I may be renewed by Repentance, and obtain thy Mercy and gracious Remission and Forgiveness.

I know that Sin is displeasing to thee, and is the Dishonour and Disgrace of human Nature; that the Sinner justly deserves thy Wrath and fiery Indignation, to suffer the second eternal Death, and to be excluded thy heavenly Kingdom; but, O Lord, *wash me from my Sin, and blot out all my Iniquities.*

Preparatory to the SACRAMENT. 109

Grant, O Lord, that my Sorrow may not only proceed from a Fear of Punishment, but from a Sense of my Baseness and Ingratitude to thee, by whom *I have been bolden up ever since I was born.* In the Name, and for the sake of thy dear Son, give me a thorough Hatred and Displeasure against Sin; let it no more reign in thy mortal Body. *O that my Head were a Fountain of Tears, that I might weep Day and Night,* for having offended thee, to whom I am under so many Obligations of Obedience. O soften my Heart, that I may no more be stupid, and insensible of *the Things which belong to my Peace,* and let my Grief for my Offences exceed the Pleasure which I took in committing them.

Give me, O Lord, a Sight of myself, in the wretched Deformity of Sin, that I may know how much I am soiled with the Vices and Impurities of my sinful Nature, and how I have defaced thy beauteous Image wherein I was formed, by my Sins and Corruptions; so that, perceiving the horrid Spectacle to which my evil Ways have reduced me, I may receive the Grace of thy Holy Spirit, to enable me to *cast off the Works of Darknes,* and to put on the *Armour of Light,* that I may be a *new Creature.*

O Lord, give me an unfeigned Repentance of the Sins to which I am *inclined,* and wherein I am *most apt* to offend thee, and having resolved to amend, give me Grace faithfully to keep and execute such Promises of Amendment.

Grant

Grant that I may not defer the necessary Duty of Repentance till I am laid on a Sick-bed, and the Door of the Sepulchre is opening to receive me, when I may be unfit for it, or be unable to prove the Sincerity thereof in a future Behaviour: O let me not be surpris'd in an unguarded Hour, and at thy sudden Visitation *be found sleeping*. Grant, O Lord, that renouncing my Sins, in order to approach worthily thy holy Table, I may never again hold any Commerce with them, but be for ever divorced from all my beloved Lusts, that I may persevere in the Exercise of a true Repentance.

Grant that the Love of Piety and Virtue may increase in me more and more, that I may be ready to appear before thee at thy awful Tribunal, be admitted to thy blissful Regions, and enjoy the eternal Happiness and Repose which thy blessed Son has purchased for us by his most precious Blood: To whom with thee, O Father, and the Divine Spirit, Three Persons and One God, be all Glory for evermore. *Amen.*

MEDITATIONS for Friday Morning.

On the Passion of our Blessed Saviour.

THink, O my Soul, on the bitter Agonies and Sufferings of the Son of God for Sin, and let me never forget his Cross and Passion ! O that I may always remember the Occasion of thy Sorrows, O Lord, and when I am tempted and enticed into any evil Action, *consider* that it was *Sin* which nailed thy Hands and thy Feet to the Cross !

What had become of me, if thou, O blessed Jesus, hadst not suffered ! O let me *glory in the Cross of my Lord, by whom the World is crucified unto me, and I unto the World.* O my Soul, consider and contemplate on the painful and wearisome Life, which *He* that was *equal with God*, and resident in Glory, came down and led upon Earth, to instruct the Ignorant, comfort the Afflicted, heal the Sick, support the Weak, convince the Froward, and persuade all Mankind to be happy both here and hereafter. *It was thy Meat and Drink to do thy Father's Will*, O let it be mine to obey thee in all Things.

How *poor* was my blessed Saviour, that I might be *rich* ; he divested himself for a wile of his Robes of Glory, that I might be divested of Sin and Corruption, and be
cloathed

cloathed with Robes of Glory and Immortality. O let me not murmur and repine at the Poverty of my worldly Station, and especially, O Lord, let me come to thy holy Table with a *Poverty of Spirit*, that I may be enriched with thy spiritual Graces and Comforts, and *inherit the Kingdom of God*.

How full of Sorrows, how accustomed to Grief, how contradicted by Sinners, was the blessed Redeemer of Mankind? Canst thou expect a continual Sun-shine of Affairs, when such dark Clouds overshadowed the *Brightness of God's Glory*, and *the express Image of his Person*?

Shall we think of nothing but Joys and Pleasures, when he that committed no Sin, deserved no Shame, had such Variety of Reproaches and Sorrows? Let us expect our Share, *rejoice in Tribulation*, that we are accounted worthy to bear our Lord's Cross and follow him, who hath shewed us the Path of Life, and by pursuing whose Steps we shall arrive at *that divine Presence, where there is Fulness of Joy and Pleasures for evermore*.

How unspeakable that Agony which my Redeemer endured for me? That bitter Conflict, which in the open Air, upon the cold Ground, and in the Winter, and just after a wet Passage through the cold Waters of the Brook of *Cedron*, and without any external Cause of Heat, made him *sweat Drops of Blood*. A Soul thus tortured, thus *sorrowful even unto Death*, must have the greatest
Occasion

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Occasion for Grief; shall I not then weep for the Sins that caused his Passion, the Cup *imbittered* with the Sins of the World, and into which was infused all the Ingredients of divine Wrath, and provoked Justice?

This Cup, in the prophetic Words of the Psalmist, was *full mixt*, full of worldly Shame, full of the Malice of Satan, full of the Wrath of God, and for the bitterest Ingredient of which, the *Desertion* of Heaven, he so earnestly desired it might *be removed* from him.

All his Disciples forsook him, and fled; and wilt thou, O my Soul, be Partaker of their Sins, in flying from the Table where he desired thee to remember him? they did it in their unenlighten'd State? but if thou forsakest him, it is a Sin against Knowledge, against his Gospel Illumination. One of his Disciples, his false Friend, who *had eat of his Bread*, joined with the Band that laid *wait for him*, and with a flattering Kiss betrayed his Master; is it not to be a Partaker of his Sin, his Treachery, his Avarice, to prefer worldly Interest, and *pleasing of Men*, rather *than God*; to leave *Christ* and his eternal Joys for the Things of this World? Is it not to shew the Entry of Satan into our Hearts, after we have communicated at his Table, to enter into the Enticements of sinful Men? Shall we let the World covenant with us, bribe us with its glittering Dross to betray our Lord and Saviour, who has given us a greater Covenant, the Gospel Covenant of
Grace

Grace and Salvation? Is it not to betray *Christ* with a Kiss, to receive his last Supper, to praise him *with our Lips*, when *our Hearts are far from him?*

How many sweet and comfortable Sermons had his *Son of Perdition* heard from the blessed *Jesus*? He had delivered him from Death, healed his Father of a Palsy, his Mother of another Disease, and, Oh! what Grief to meet with such an ungrateful Return!

O may this Passage of the Gospel clear the World of all *Judas's*, all false pretended Friends; that every one baptized in the Faith of *Christ*, signed with his Cross, and redeemed by his precious Blood, may abhor the treacherous Qualities of the false *Judas*, who betrayed his innocent Saviour: He had *spake as never Man spake*, he *had done as never Man did*, promised a heavenly Kingdom, to sit on twelve Thrones judging the Tribes of *Israel*; yet the Fear and Love of the World prevailed over all these moving Considerations. So far from following him both to *Prison* and to *Death*, *Peter*, that seemingly steadfast Apostle, so vehement in his Expressions of Love and Constancy to him, no sooner came into the High-priest's House, but, fearing the Consequence of being proved one of his Followers and Apostles, he denied his blessed Master, and added to his shameful Apostacy horrid Oaths and Imprecations, *that he knew him not*. Thus denied by one, betrayed by another,

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another, *abandoned* by all, let me next remember, O blessed *Jesus*, the moving Scene of thy Scourging, Buffeting, and all the Shame and Tortures which preceded thy bitter and painful Crucifixion!

How inhumanely, O my Saviour, wast thou treated for me? To be reviled by some, struck by others, and so many Things blasphemously spoke against thee. *That Face*, which the Royal Prophet declares *to be fairer than the Children of Men*, thou didst not hide from Shame and Spitting. O unparallel'd Sufferings! The greatest Indignity amongst the *Jews* was to be spit on. O who can cherish Sin, or harbour one beloved Lust, that has the least Love for the Lord *Jesus*, and thinks on the Affronts and Abuses which our Sins procured him? The high and great God, who could have shook the whole Frame of Nature, and made the *Earth*, which was his *Footstool*, swallow up his Enemies, was contented to bear all these Things, that we might escape the Destroyer.

He had none to help him, had none to give him even the small Comfort of Pity; and all this to redeem our Souls from everlasting Misery. Behold and see the Son of God, *the Sun of Righteousness, who enlighteneth every Man that cometh into the World*, that *had Healing in his Wings* for all diseased Souls, crucified and put to an open Shame: Behold him *numbered with the Transgressors*, himself, like a common Malefactor, bound and fastened

to a Cross; those Hands, which had touched and healed so many, nailed and streaming with Blood; the *Judge of all Men* judged and condemned for us! O let this Justice of God induce me to fear him! O let this Love of *Christ* constrain me to Repentance and good Works! O let me *remember at thy holy Table* the Greatness of our Ransom, and my monstrous Ingratitude, in *crucifying thee afresh* by my Sins and Impieties! O let me never be so wicked, so negligent, to refuse to celebrate the *Memorial*, which thou hast commanded to be made, of those thy Sufferings in the *blessed Sacrament*! But let me repair to thy Altar with an Heart full of Love to thee, for those great Things which thou hast done and endured for us; and with unfeigned Sorrow for the Occasion of thy bitter Agony and Crucifixion.

O let me remember and think upon the *many Stripes by which we are healed*! Let thy Crown of Thorns melt me into Tears of Repentance, and let me see with an Eye of Faith, and with a thankful as well as penitent Heart, the eternal Son of God led in our Nature to a shameful Execution, and after many Pains, Convulsions, Scoffings, and Cruelties, *giving up the Ghost, to redeem us from Death*, and unlock the Grave, from whence we now enter with him into Life eternal. O let me never forget this Scene of thy Sorrow for my Sins! let me consider the Author and Giver of Life arrested himself by Death, and
deprived

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deprived of Life and Motion. Rivet in my Heart, O blessed Lord, this Sense and Remembrance of thy Sufferings, of thy Body broken, and Blood shed for me; and then how delightful, how lovely, though besmeared with Blood and Bruises, will my crucified Saviour appear unto me! What Comfort will a strong and lively Faith in his Death bring to my Soul, when I come to the holy Communion of his Body and Blood, and all these Sufferings there represented shall be applied and sealed to me, and the sacred Elements, those Symbols of his Passion, be the Pledges to assure me of my Salvation!

O wretched Creature that I am ; when I consider the Parts and Faculties of my Body and Soul, the Hands which my God has given me to lift up to his Mercy, Eyes to behold his Sufferings, a Tongue to speak his Praises, and Feet to carry me into his holy Sanctuary, I am astonish'd that I should ungratefully spend so many of my Days without duly recollecting the unspeakable Goodness and inestimable Love of God to my Soul in the Death and Passion of his dear Son.

Let me regard even Pilate's Words, *Behold the Man*. O let me behold his *Crown of Thorns* and his *purple Robe*, and let me not *crucify my King*, in committing Sins which erected a Cross for my Saviour, and *numbered him with the Transgressors*, who *knew no Sin*.

O my Soul, let the Love of Christ constrain
thee to Virtue. O Lord, as thy Mercies
G furround

surround me; grant, that my Returns of Duty may abound, and let me this Day manifest my Gratitude, by doing something well pleasing unto thee.

The Blessed Sacrament of the Lord's Supper being ordained to commemorate his Sufferings and Death, that we may answer this gracious End of our Lord, and have them fixed in our Mind when we come to the blessed Sacrament, I cannot but think it highly necessary, if Time and Opportunity will permit, to set apart some Time in the Week before the Communion, for reading, weighing, considering, and meditating on the great Work of our Redemption, accomplished by the Agony and Crucifixion of our Lord and Saviour Jesus Christ. But, I hope, that Christian Communicants will not fail however to read over the foregoing and following Meditations, and offer up the Prayers which I have collected, chiefly out of the holy Scriptures and Evangelists for this Purpose; that, when they shall draw near to the Holy Table, they may have lively Impressions of Christ's Death and Passion on their Minds; that they may perfectly understand the Sacramental Signs and Tokens there presented unto them; and may, by a constant Communion, set forth the Lord's Death according to his Intention, and have a suitable Love and Affection to the great Redeemer of Souls. So will they take this Blessed Sacrament to their Comfort, and have the highest Delight and Satisfaction in remembering, that, though sinful

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Creatures, no less a Person than the eternal Son of God died for them, and, by his own Oblation of himself once offered, did satisfy and atone for the Sins of the whole World.

A Prayer to be used after these Meditations.

O Blessed Lord, the Saviour of Mankind, who enduredst Hunger and Thirst, and many and various Kinds of Sufferings; who didst weep for the Sins of the World, and in the Garden, and on the Cross did shed thy most precious Blood; increase my Faith and Love of thee, and give me such a Sense of thy bitter Agony and Passion, that I may always know and remember, it is by thy Death that Sinners are redeemed from Death, and by thy Wounds that we are healed.

Grant, O blessed Lord, that, whilst I remember thy Sufferings, I may be convinced of my Duty to thee, and whilst I meditate upon and recount thy bitter Pains and Tortures for me, be inflamed with Love for all thy Mercies. O Lord, look down upon me, bowing myself in humble Thankfulness for thy Death, and let the Satisfaction of thy Cross wipe out all my Iniquities. Grant, O Lord, that I may never lose my Hold of thee, nor quit the Hem of thy dyed Garment, but O let that Virtue go out of thee which may save my Soul alive, and make me depart from thy Table in Peace.

Cleanse me by thy Blood, O merciful Lord, from my secret Sins, and from my darling and repeated Iniquities ; being made whole by thee, grant *I may sin no more, lest a worse Thing happen unto me*, that I may *crucify my Flesh with the Affections and Lusts*, and that all my Portion of Trouble and Suffering may be in this present World.

Dwell in my Heart, O blessed Lord, by *Faith*, and in all the Sorrows of this troublesome World let me *look up* to thee, my Joy and my Salvation. Let thy *Passion* be my Tower of Strength and Defence against Sin, and let thy *Death* be my everlasting Glory. Grant, O Lord, that in the sacred Elements of Bread and Wine, blest and distributed by thee to thy Disciples, and *commanded to be received* in Remembrance of thy Sufferings, I may *spiritually eat thy Flesh and drink thy Blood*, that, my Soul being washed from Sin, I may evermore dwell in thee, and thou in me ; and, after this painful Life is ended, enjoy thy divine Presence to all Eternity, in thy heavenly Kingdom.

Have Mercy upon me, O God, after thy great Goodness, and according to the Multitude of thy Mercies do away mine Offences ; wash me thoroughly from my Wickedness, and cleanse me from my Sin ; for I acknowledge my Faults, and my Sin is ever before me. *Psal. li. 1, 2, 3.*

By thine Agony and bloody Sweat, by thy Cross and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension,

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son, good Lord deliver me! To whom, with God the Father and God the Holy Ghost, be all Glory for ever. Amen.

MEDITATIONS for Friday Evening.

Pious Thoughts and Meditations on the End of our Saviour's Sufferings.

HAVING remembered, O blessed Lord, the Sufferings of thy holy Life, and the bitter Pains and Agonies, Mockeries, Insults and Barbarities, with which thy Crucifixion and Death were attended, let me further contemplate and adore thy Goodness and unspeakable Mercy, in the *Design* and gracious *End* of thy Passion. The Benefits of thy Death are so exceeding great, and the calling them to mind so very necessary, so moving to a Love of thee, our *crucified Saviour*, and so promotive of an holy and Christian Life, *that* it is for this Purpose, that thou, O blessed Lord, who art kind and gracious to us in all thy *Designs* and *Intentions*, and *holy* and *righteous* in all thy *Works*, hast instituted this blessed Sacrament in Memorial thereof.

To consider all the beneficial Ends and Purposes of thy Sufferings, is to enter into a wide Field of divine Grace and Love; and we must possess those heavenly Joys, those Things which *Eye bath not seen, nor the Heart*

of Man conceived, the Things which are above, and which thou hast prepared for them that love thee, before we shall thoroughly experience and comprehend the End and Design of thy Death and Crucifixion; but there is Mercy and Grace enough before our Eyes in this State of Nature, proceeding from thy Cross and Passion, to make us laud and magnify thy glorious Name, and warm our Hearts with Affection, and a Sense of thy redeeming Love, when we draw nigh to thy holy Table.

The Glory of God was the End of thy Sufferings, and should we not delight in the Commemoration of what glorifies the God, *in whom we live, and move, and have our Being!*

Thy Sufferings were a Manifestation of God's just Anger against Sinners; since he rather chose that his own beloved Son should be a Victim, than Sin should remain triumphant and unpunished; thy Sufferings, O blessed Saviour, did manifest also thy Father's Mercy and Love to Mankind, whose Redemption was the Design and Intention of thy Passion.

O what Affection, what unparallel'd Friendship, to lay down thy Life for my Sake!

The *Death of the Testator* gives us a Right to the Legacies, and confirms the Testament, which, the Apostle saith, *is of no Force whilst the Testator liveth*; thy Death, O Lord, sealed to us thy gracious Covenant, removed the Effects of Sin, and *what the Law could not do,*
in

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in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, for Sin condemned Sin in the Flesh

We were involved in Guilt, enslaved with the Fetters of Sin, our Nature was stained and corrupted, and we were undone to all Eternity; we were most wretched Spectacles in God's Creation; were formed erect Beings, but *stooped* to Sin and Corruption; were made *above* Brutes, but acted *below* them; *they* kept their Nature, *we* polluted ours; and what did we deserve from the Justice of our provoked Creator, but everlasting Perdition? But Christ died, our dear Redeemer suffered, he satisfied divine Justice; and to take away the Power, the Guilt, the miserable Effects of Sin, and to bring us to Heaven and everlasting Happiness, *became obedient unto Death, even the Death of the Cross. O that all Men would praise our blessed Lord for his Goodness, and declare the Wonders that he hath done for the Children of Men!*

O what Comfort, what Pleasure, what a Satisfaction to us in this Vale of Misery, do these Words bring to the Christian's Mind, *This is my Body which is broken for you; this my Blood of the New Testament which is shed for you*; that is, for the Expiation of your Sins; it is the Sacramental Promise of Salvation, the Seal of the gracious Covenant of Redemption; so that in eating the Bread and drinking the Wine, those Figures of thy Body and Blood, we lay the Claim to Pardon,

which thy free Grace has given us in the Merits of thy Sufferings, we lay hold on thy precious Death, and draw spiritual Life from thy Death and Passion.

How can we then slight an *Institution* which represents to the Eye the noblest Prospect, the Heaven open to all Believers, by the crucified Body of *Christ*, and the shedding of his most inestimable Blood on the Cross?

O let us see the Value of a Soul, for which *Christ* died, and which he suffered so much to save. As the King of Kings, and Lord of Lords, came down from Heaven, dwelt in that Earth which was his Footstool, conversed with those Creatures which had shamefully rebelled against him; as he was pleased to be conceived and born in their Nature, to live a Life of Trouble, and to die a bitter and shameful Death; to be *pierced* in that Body which was formed by the Operation of the Holy Ghost, and as that was of the finest Form and Complexion, and his own Soul also of the greatest Sense and Vivacity of Perception, which made the Pains of the Cross most grievous and tormenting; as all this, I say, our blessed Lord did and suffer'd to save our Souls, and preserve them from an Eternity of Misery, shall we be Enemies to ourselves by being *Enemies to the Cross of Christ*? And shall we not take all Opportunities of commemorating this happy End of our dear Lord's Sufferings, and do all we can to shun and mortify that Sin, which is so apt to reign in our *mortal Bodies*,
and

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and destroy that Soul for which thou, O Lord, sufferedst and enduredst so much in thy Life, and in thy Agony and Crucifixion?

To that blessed Person *who so loved us, and washed us from our Sins in his Blood, be Glory and Dominion for ever.* Amen.

[*Out of the Litany.*]

Son of God, I beseech thee to hear me.

O Lamb of God, that takest away the Sins of the World,

Grant me thy Peace.

O Lamb of God, that takest away the Sins of the World,

Have Mercy upon me.

O Christ, hear me.

Lord, have Mercy upon me.

A Prayer.

O Blessed and adorable Saviour of Mankind, who, *by thy Death*, hast destroyed the *Power of Death*, and brought *Life and Immortality to Light*; give me a grateful Sense of the *End* of thy Sufferings, and let me be so affected with thy Love shewed upon the Cross, as to lay aside those Sins to which my frail Nature is addicted, and which to indulge myself in the Practice of, is to return thee Evil for thy Good, to put another Nail into thy Hands and thy Feet, and to *crucify thee afresh*, O Lord, my Redeemer.

To whom shall I go? *Thou hast the Words of eternal Life*; I have no Saviour, no Media-

tor, but thee. I know, O Lord, that all the greatest *Saints*, that are departed, are Objects of thy Mercy, because they have been Sinners themselves, and have no *Oil* in their *Lamps* sufficient for *themselves*, much less for *me*, who, on thy divine Grace, thy Sufferings and Satisfaction, must depend for Forgiveness and Salvation. There is no *Advocate* with the Father but *thee alone*; thou art the Propitiation for our Sins, and every *Robe* of thy Apostles and Servants has been *washed* and made *white* in the Blood of the Lamb. *I will worship thee*, the Lord my God, the Light of Light, the very God of very God, *and thee only will I serve*. Thou hast been my Hope even from my Youth; *all Power* is given to thee in *Heaven and on Earth*, and on thy Death and Sacrifice for Sin I humbly rely for Pardon and Remission of my manifold Transgressions.

O Lord, I am coming to the holy Altar of thy Love, let me receive the Benefits of thy Sufferings there represented, and *lay hold* on the *eternal Life* procured for the Faithful by the Blood of the Cross, *there* signified and represented.

O give me a Sense of my Misery without this divine Grace and Favour, and what Returns of Love and Obedience are due to thee, for thy Redemption, for the Means of *Grace*, and for the *Hope of Glory*: Thou hast called me, who am a Sinner, to accept of thy Grace; thou hast died to save me who was lost: *There is no Condemnation to them who are in*
Christ

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Christ Jesus, *who live not after the Flesh, but after the Spirit.* O let me examine into and repent of all my Sins, and be a *new Creature*, that I may be a Credit and no Disgrace to thy holy Ordinance, but *do thy Will*, as thou didst that of thy *Father*. O Lord, give me an humble Heart, to resign to every Dispensation of thy Providence, and whatever thou shalt be pleased to order for me in this Life, whatever Part of thy *Cross* thou shalt be pleased to order me to *bear*, grant I may do it chearfully and willingly at thy Command, who hast *laid down thy Life for my Sake*, and purchased with thy Blood a glorious Rest for me in *Heaven*, from all Sorrows and Afflictions.

O blessed Lord, *wash me thoroughly* from the Sins to which I am unhappily attached in this Body of Death, *put out all my Misdeeds*, and assist me with thy Spirit; *cloath me with thy Righteousness*, that neither the *Devil*, the *World*, nor the *Flesh*, may obtain any Conquest over my Resolutions of Amendment, nor tempt me again into the Vices and Follies of a corrupt and perverse Generation. Thou hast given me the greatest Testimony of thy Love, O Lord illuminate with thy Grace me and all thy Church, whom thou hast redeemed by thy Merits, that the vain and transitory Pleasures of Life may grow more distasteful, insipid, and unsatisfying; and that we may *bunger and thirst* after the *Righteousness*, which can alone fill, nourish and satisfy our Souls: Grant, O blessed Lord, that, for thy precious Death.

Death and Sufferings, and the glorious and merciful End and Design thereof, I may praise and serve thee continually in thy *Church militant on Earth*, till the happy Season comes, when, with Angels and Archangels, and all the Host of Heaven, I shall adore and magnify thee in thy *celestial Habitation*; to whom, with the Father and Divine Spirit, be all Power and Dominion for evermore.

As the holy Scripture proclaims great Peace to them who love God's Law; as our blessed Saviour professed a Love for the Person who had observed all those Things contained in the divine Commands from his Youth, and to the Question of what shall I do to inherit eternal Life? was pleased to answer him, What is written in the Law, how readest thou? And finally, as we so often repeat God's holy Commandments, and pray him, in the excellent Service of our Church, to incline our Hearts to keep those Laws, it may not be improper, if Time and Opportunity will permit, to join with the Devotions of this Week, a Self-Examination with Regard to our Performance of the Duties towards God and our Neighbour, contained in those holy Laws and Injunctions. I have therefore added another Form of Self-examination from the Ten Commandments.

The FIRST TABLE.

Duties to God.

FIRST COMMANDMENT.

Thou shalt have no other Gods but me.

HAVE I believed in and acknowledged the only true God, and worshipped him with all inward Sincerity and Devotion? Have I loved and honoured him above all Things, and put my Trust and Confidence in him?

Have I encouraged no evil Disposition in my Heart to disbelieve God, or to live as if there was no God?

Have I not obeyed and pleased Man, to the Neglect of my Duty to God? Have I not made a God of my Belly, or set up any Thing in my Thoughts above God?

Have I not been a *Lover of Pleasure* more than a *Lover of God*? Have I not been puffed up in Prosperity to forget or neglect him, or in Troubles and Adversities to murmur against, or to distrust his Providence?

Duties to God.

SECOND COMMANDMENT.

Thou shalt not make to thyself, &c.

HAVE I entertained just and suitable Apprehensions of God, and not given any Share of his Worship to Saint, Angel, or any other Creature?

Have

Have I served *him only*, and with an humble and lowly Reverence?

Have I bowed down to no Idol, no *false* God, or disregarded the Threatnings and Promises of the *true* One?

Have I duly honour'd God, who is a jealous God, and have I not bowed to the worldly Shrine of Fortune, and been guilty of Covetousness, which is Idolatry?

Have I regarded the Power of God's Wrath to visit the Sins of the Fathers upon the Children of them that hate him, and have I recollected the *Extent* of his Mercy in *this Command* to them that love him and keep his Commandments?

Duties to God.

THIRD COMMANDMENT.

Thou shalt not take the Name of the Lord thy God in vain, &c.

HAVE I hallowed and revered the sacred Name of God, mentioned it with becoming Awe, and only at proper Times and in Matters of a weighty and serious Nature?

Have I not been guilty of the vain, customary, and unprofitable Crime of profane Cursing and Swearing?

Have I had a due Regard to what I have delivered in his Name, nor prostituted it in swearing falsely, &c.

Have I consider'd as I ought the deplorable State of those whom the Lord will not hold
guiltless,

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guiltless, and has it aw'd me into such a proper Fear of him as to *keep the Door of my Lips?*

Duties to GOD.

FOURTH COMMANDMENT.

Remember that thou keep holy the Sabbath-Day, &c.

HAVE I kept the Sabbath holy, or broke and polluted it for idle Pleasures and Recreations? Have I not made *that* a Day of Business or Visiting which *is* set apart for the Concerns of the Soul, and to visit the *fair Beauty of the Lord in his holy Temple?*

Have I properly distinguished it from other Days of the Week, as instituted for holy and spiritual Exercises?

Have I not neglected Works of Mercy and Charity on this Day? And have I taken all the Care in my Power, that all *my Children, Servants, &c.* should remember and keep it holy? Have I not omitted the publick Duties of the Church through any Prejudice or Dislike to my Minister? Have I not had *itching Ears* rather than a *Soul atbirst* for God? Has not my *Fancy* rather than *Religion* directed me? Have not mine Affections been *turned* or *alienated* from my proper Pastor? Have I not followed *those that water*, to the Breach of that Love and Harmony, and Order, which he has ordered who alone can give the *Increase*? And have I not slighted, by not obeying the holy Ordinances of the Christian Religion?

Have

Have I dedicated this Day to the Lord, and not displeased him, nor disguised and disgraced *his Image* by any Drunkenness and Intemperance on that Day which God hath hallowed and sanctified?

The SECOND TABLE.

Duties to our NEIGHBOURS.

FIFTH COMMANDMENT.

Honour thy Father and thy Mother, &c.

HAVE I loved and obeyed my Parents, and shewn them all proper Duty and Respect in all Circumstances? Have I served and succour'd them in their Wants and Necessities?

Have I honoured, been faithful and subject to the King, and all in Power and Authority under him? Have I conducted myself by the Rules and Orders of Government, agreeable to God's blessed Word and Ordinance, and not according to my own Will and Pleasure?

Have I submitted myself to all my Tutors and Instructors, and carried myself humbly and decently to all my Betters and Superiors?

Have I not neglected the lawful Commands of my Parents? Have I consulted them in all my Undertakings, or dishonoured them by any Act of Slight or Disobedience?

Have I been guilty of no Faction nor Sedition, nor disturbed Government? Have I *used my Liberty* not for a *Cloak of Maliciousness*, but *as the Servant of God*.

Have

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Have I not despised and mocked those that are aged and more experienced than myself?

Have I not been unthankful and ungrateful to my Friends and Benefactors? And have I shewn a proper Regard to all my Relations, a proper Deference or Submission to whomsoever it has been due, *Fear to whom Fear, Tribute to whom Tribute, and Honour to whom Honour?*

Duties to our NEIGHBOURS.

SIXTH COMMANDMENT.

Thou shalt do no Murder.

HAVE I never taken away the Life of any Person, nor consented to his Murder? And have I protected and preserved, according to my Power, the Life of another, and endeavoured to procure Peace and Love in my own House, and in my Neighbourhood?

Have I never rashly wished nor endeavoured to hasten my own Death? Have I harboured any secret Wrong and malicious Intentions, or offered Injury and Violence to the Persons of Men?

Have I been no Sower of Strife and Contention, or been privy to any Mischief, and revealed it not?

Have I not tacitly consented to the Death of a Fellow-Creature, by neglecting to feed
the

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the Hungry, and suffering the Poor to starve and perish, when it was in my Power to help them?

Have I not for Self-Interest wish'd the Death of any Parent, Friend, or Relation?

Have I not drawn or enticed others to Drunkenness or Vices, that have brought on those Diseases which have caused their Deaths?

Have I not promoted mischievous Quarrellings and Fightings amongst Men, by any Tale-bearing, or private ill Office?

Have I hurt none in Word or Deed, but *done* unto his Character, Person, and Estate, as *I would Men should do unto mine?*

Duties to our NEIGHBOURS.

SEVENTH COMMANDMENT.

Thou shalt not commit Adultery.

HAVE I been free from the Sin of Adultery, that base Robbery and cruel Injury of a Family? Have I kept my Body in Temperance, Soberness and Chastity? Has my Conversation been within the Bounds of Modesty and Decency? And have I prayed to God for his restraining Grace to subdue my strong Passions and loose Inclinations?

Have I endeavoured to *keep my Heart with Diligence*, so as no impure Fancies or lewd Thoughts might provoke me to utter foolish
and

Preparatory to the SACRAMENT. 135

and vulgar Obscenities, whereby one of the noblest Faculties of Man is prostituted and defiled?

Have my Words been to the *Use of edifying*, instead of *corrupting* my Companions?

O Lord, incline my Heart to keep in all Respects this thy holy Will and Commandment.

Duties to our NEIGHBOURS.

EIGHTH COMMANDMENT.

Thou shalt not steal.

HAVE I been content with the Allotments of God's Providence, or been desirous of gaining another's Property by unlawful gaming or sharpening?

Have I been negligent or idle in the Business or State of Life in which God hath placed me? Or have I by Sloth, or Want of Prudence and Œconomy, brought myself to that Poverty which is a Temptation *to steal, and take the Name of our God in vain*?

Have I not by any Usury or Extortion exacted on the Necessities of my Fellow-Creature?

Have I, by any Procurement of false Evidence, recovered under Form of Law my Neighbour's Right?

Have I been just and fair in all my Dealings, and without private Wrong or pilfering suffered

suffered my Neighbour to enjoy peaceably his lawful Possessions?

Have I never deceived and over-reached my Neighbour, taking Advantage of his Weakness? Have I always obeyed my Saviour's Directions to be *harmless* as the *Dove*, as well as *wise* as the *Serpent*? Have I with-held from any their Due, when it was in my Power to give it them?

O Lord, forgive me any Transgression of this Commandment, and incline my Heart to observe this holy and social Duty.

Duties to our NEIGHBOURS.

NINTH COMMANDMENT.

Thou shalt not bear false Witness, &c.

HAVE I kept to the Truth, the whole Truth, and nothing but the Truth, at all Times when my Evidence has been required? Have I never slander'd or taken away my Neighbour's good Name? Have not I been glad to hear, or forward to believe an ill Report of another? Have I never concealed the Truth to any one's Prejudice, being called to give my Testimony?

Have I not causelessly suspected or rashly judged my Neighbour? Has fear or Interest ever bias'd or corrupted me?

Have I encouraged Busybodies, Talebearers, and *such as go about with Lyes*?

Have

Preparatory to the SACRAMENT. 137

Have I dissembled or dealt with my Neighbour with a double Tongue? Have I envy'd or degraded, or lessen'd his Fortune to hurt his Credit?

Have I kept strictly to the Truth, and to my own Belief, in all the Accounts or Relations I have given of my Neighbour and his Affairs?

O Lord, forgive me any publick or secret Breach of this thine holy Law, and incline my Heart evermore to observe and keep it.

Duties to our NEIGHBOURS.

TENTH COMMANDMENT.

Thou shalt not covet, &c.

HAVE I not looked up to my Neighbour with an envious or a grudging Eye?

Have I desired nothing that is another's, his Wife, his Fortune, or the like?

Have I not entertained secret Longings, like wicked *Abab*, after my Neighbour's Vineyard, so as to desire or acquire it by any unjust Means, to the Hurt and Prejudice of my Neighbour?

O Lord, incline my Heart to keep all these thy Laws, I most humbly beseech thee.

After

After a Recollection of the particular Sins, with which we may charge ourselves in this Self-examination, the following Prayer may be used.

O Eternal and supreme Being, to whom all Things are *naked and open*, and in whose Sight *no Man living is justified*: Accept the humble Confession of my Mouth, and the Contrition and Sorrow of my Heart, for all those Offences and Breaches of thy holy Will and Commandments, whereof, in this Self-examination, my Conscience accuses me, and for which I justly deserve thy Wrath and fiery Indignation.

O Lord, the *Burden* of my Sins is great, the *Remembrance* of my Iniquities is intolerable. Against *thee only* have I sinned and done this Evil in thy Sight, but, O Lord, if thou art *extream to mark what is done amiss*, who may abide it? Remember not, Lord, my Transgressions, of what Nature soever they be; and whether with Respect to thee or my Neighbour *do away mine Offences*, through the Satisfaction of thy Son, that *spotless Lamb*, who was slain for the Sins of the whole World.

O Lord, look not upon my Omissions, nor the superficial and cool Manner of my performing the Duties of Religion; and let not the Impurities of my Intentions, my Want of Sincerity and Fervency of Spirit render them abominable in thy Sight. O

Preparatory to the SACRAMENT. 139

O Lord, forgive not only my Sins of Ignorance and Infirmary, but those which I have committed against the Light of Reason, and the Remonstrances and Checks of my own Conscience.

O what shall I say or do unto thee, or where-withall shall I bow myself before thee? Thou hast *shewed me what is good*, and what *dost thou require of Sinners*, but that they turn from the *Wickedness which they have committed*, and do that which is *lawful and right*, to save their *Souls alive*?

Enable me, O Lord, to overcome my natural Frailties, to *deny myself*, and be thou, and not my own Passions, my Master and Governor. O Lord accept the Sacrifice which I am going to offer at thy Altar of a broken and contrite Heart, and let the Sufferings there represented be the *Bruises* for all my Sins, and the *prevailing Wounds* wherein I may hide all my Transgressions.

O give me, Lord, the Sense to know my Duty, and the Grace to practise it; that thy Commandments may be for the future *my Study*, and all *my Delight may be in thy Law*, and that I may *exercise myself therein Day and Night*; that I may be in the happy State of that righteous Man, *who shall be like a Tree planted by the Water-side, and shall bring forth his Fruit in due Season, whose Leaf also shall not wither, and whatsoever he doth shall prosper.*

Keep me, O Lord, in a constant Readiness for the holy Communion and all Christian Duties,

Duties, and fit and prepare me for my *great Change*, when I come to leave this World and be no more seen: *Deliver* me, O Lord, from all deadly Sins, and assist me in the Practice of all those Virtues and Graces, which are so strongly recommended by thy holy Religion. Instead of *Pride*, O Lord, give me Humility; instead of *Covetousness*, Charity and Beneficence; that I may not be *vicious* but *chaste*; not *envious* but *gentle* and *loving* to Mankind; not *intemperate* but *moderate*; not *angry* but *patient*; and, instead of *Slothfulness*, give me a *Diligence* and *Earnestness* in my great and spiritual Vocation.

Grant me Grace, O Lord, to bring forth the Fruits of the Spirit, to perform every temporal and spiritual Work of Mercy in my Power to my Fellow-creatures; and, finally, to practise those sublime Virtues, which may bring me within the *Beatitudes* of thy Son's Gospel; that, in the Moment of my Death and in the Day of Judgment, I may be easy and happy; and after a Remembrance of thy merciful Redemption in the blessed Sacrament of thy Church on Earth, I may receive its last, its sovereign and glorious Effects in thy *everlasting Remembrance*.

Let these Prayers, O Lord, be my Evening Sacrifice; and do thou, O Keeper of *Israel*, be *about my Paths*.

Strengthen me, O Lord, in the pious Resolutions I have made, to forsake all my sinful Practices, and to *make much of thy Law*, thro'

Jesus

Preparatory to the SACRAMENT. 141

Jesus Christ, our Lord, in whose Name and Words I conclude my imperfect Petitions.

Our Father, &c.

Lighten my Darkneſs, I beſeech thee, O Lord, and by thy great Mercy defend me from all thoſe Perils which may affect the Body, and from all evil Thoughts which may aſſault and hurt the Soul; through *Jesus Christ*, the Lord of the Sacrament, and God of my Salvation.

The Grace of the Lord *Jesus Christ*, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with me evermore. *Amen.*

MEDITATIONS for Saturday Morning.

Containing thankful Reflections upon our Saviour's gracious Institution of the bleſſed Sacrament.

PRaiſe the Lord, O my Soul, and forget not the Benefit of my Saviour's Croſs and Paſſion. I thank thee, O bleſſed Lord of Heaven and Earth, that thou haſt commanded me to remember thee: O let thy Goodneſs be rivetted in my Heart, for my Soul can receive no Comfort like the Thought and Remembrance of his Salvation and eternal Happineſs.

What Thanks and Acknowledgments are due to my God, for the Life we *now* enjoy!

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But

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Preparatory to the SACRAMENT. 141

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BUT

But Oh! how shall I speak his Praises for the *Life* which he hath given us in his Son *Jesus Christ*? I praise thee for all the Blessings of this *Life*; but, above all, for thine unspeakable Love in the Redemption of my Soul from eternal Misery, by the Body and Blood of *Christ*. I was *blind* to the Joys of Eternity; how great is thy Mercy, in giving me the *Light* of thy glorious Gospel, and when I was in such *spiritual Darknes*s, for guiding my Feet into the *Way of Peace*!

Thou hast brought me into *green Pastures*, and hast raised my Hopes of heavenly Treasures by these holy Mysteries of Faith, received in the Lord's Supper.

My Soul shall be satisfied, even as it were with Marrow and Fatness, when my Mouth praiseth thee with joyful Lips at thy *Table of Love*, where we see, that, though we are Sinners, *there is Mercy with thee, and plentiful Redemption*.

How delightful are the Reflections on thy wondrous Works! How great is the Power thereof! How merciful dost thou appear in the *Memorial* of divine Love and Goodness, which thou hast instituted in the Holy Communion! O Lord, *who is like unto thee*?

Come unto me, says my blessed Redeemer. O Lord, I will obey that gracious Invitation. I am *weary and heavy-laden*, O grant me thy *Rest and spiritual Refreshment*.

Blessed

Preparatory to the SACRAMENT. 143

Blessed is the Nation whom thou chusest, and causest to approach unto thee, that they may dwell in thy Courts, and be satisfied with the GOODNESS OF THY HOUSE, even of thy holy Temple.

But how shall I appear before thee? *Thou hast purer Eyes than to behold Iniquity.* The Saviour that *invites* was the holy and immaculate Lamb of God; one who *did no Sin*, neither *was Guile found in his Mouth*; the Person *invited* is a Composition of vile Earth, a miserable Sinner, but he has call'd me thus *travelling*, thus burthen'd with sinful Frailties: Lift up thyself, O my Soul, on the Wings of *Faith*, on the Encouragement of *Hope*, and with *Love* unfeigned to this *pure Rock* of my Pardon and Salvation, from whose Side came Water to *purify*, and Blood to atone for me.

*Our Fathers did eat Manna in the Wilderness, and are dead, but thou givest us the Bread of eternal Life, according to thy own Words, * He that eateth my Flesh and drinketh my Blood, hath everlasting Life, and I will raise him up at the last Day.* If the *first Manna* was so sweet and refreshing to thy People *Israel*, and tending to their bodily Support, how much more so is this our *Manna* sent from Heaven, whereby our Souls are refreshed by thy Body and Blood, *signified, and sacramentally received* by us. And, O Lord, if

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thy

* *John vi.*

thy great Favour shewn to the *Israelites* was so worthy, as it certainly was, of their Praise and Acknowledgment, what a Sin of Ingratitude would be our Neglect in receiving, and our Unthankfulness for these holy Mysteries and Pledges of thy Love!

For this spiritual *Entertainment* of my Soul, for its *Strengthening and Refreshment* by those holy Mysteries, as our *Bodies are by Bread and Wine*, let the Praises of God be ever in my Mouth. *Amen.*

A Thanksgiving for this blessed Ordinance.

O Holy and merciful Lord, who, by *thy one Oblation of thyself once offer'd*, didst make a full, perfect, and sufficient Sacrifice for the Sins of the whole World, and didst institute, and in thy holy Gospel command me to continue a Memory of such an inestimable Benefit to my Soul; I give thee humble and hearty Thanks for this thy great Goodness; and O Lord, be pleased to accept the Praises of my Lips, and the sincere Affections of my Heart, for this Act of Religion established in thy Church. Give me Grace, O Lord, so to receive, that it may answer thy gracious Design of Institution, that I may *remember* by what Means Salvation was procured for the sinful Race of Mankind, what Benefits were conferred by thy Cross and Passion, and that I may be charmed and constrained, by such

Memorial

Preparatory to the SACRAMENT. 145

Memorial of thy Love, to walk in the Ways of thy Commandments.

Increase, O Lord, my Knowledge and Sense of thy Grace and Favour to me, that they may prove a Shield against the many Temptations of the World; keep me from sinning against thee, and disobeying thy Gospel. Grant, O Lord, that encouraged by thy Love and Goodness to me, I may chearfully run every *painful Race* which is set before me in this World, and *press towards the Mark of our high calling*; that, after remembering thy Sufferings, at thy Table here below, I may finally receive the Fruits thereof, and be numbered among the blessed, who shall be called to the *Marriage-Supper of the Lamb*.

Grant this, I beseech thee, O holy and adorable Saviour, to whom be Glory in thy Church for evermore. *Amen.*

A Prayer for the Love of Christ.

O Holy and great Redeemer of the World, give me a true and unfeigned Love for thee, such an ardent Affection, as may make me *deny myself*, and forsake all the vain Pleasures of the World, for thy Religion and Service.

O Lord, let me not *love in Word*, but in *Deed*, and in *Truth*, and suffer not my Heart to be so deceived by the false and alluring Attractions of Sin, as to resist the powerful Charms and Enagements of thy Kindness

and Mercy to me; but let them be imprinted on my Mind, and produce the Returns of Gratitude to thee, who art my Saviour, my true Friend, and my God.

Grant, O Lord, that I may shew the Sincerity of my Love, in gladly suffering, if I am called to it, for thy Sake and the Gospel's; that my Love may be so constant as never to be turned or diverted by any Trouble or Affliction, but *that I may love thee unto Death, and receive the sovereign Effects of thy Love, thy Crown of Life.* Grant, O Lord, I may have *that perfect Love which casteth out Fear,* and that I may esteem nothing too hard to suffer, nor difficult to execute, in Obedience to thee: To whom, with the Father and Holy Ghost, be all Praise and Worship, now and for ever. *Amen.*

MEDITATIONS for Saturday Evening.

Meditations and Serious Reflections on Faith.

Without *Faith*, I know, O Lord, *it is impossible to please thee, or to come worthily to the holy Sacrament.* As the *Root* is to the *Tree*, the *Foundation* to the *Building*, or the *Spring* to the *Fountain*, so is *Faith* to the *Christian*, the *Preparative* to all religious Duties.

It

Preparatory to the SACRAMENT. 147

It is the Principal of all Religion, and he that cometh to God, must believe that he is. *Faith overcomes the World*, it informs the Soul who and what we ought to love, to shun, and to pursue; it teaches us, that what the *World* calls *Good* is *Evil*, and that it is good for us to be afflicted.

Faith teaches us to know God and ourselves; and is that Grace of God through *Jesus Christ*, which St. Paul tells us will deliver us from this Body of Sin and Death. The first Work of Grace is *Faith*, by which we are united to *Christ*, and receive a new Life or Birth from him.

The true Believer, whose *Faith* is active and lively, regards and seeks nothing but God, and in him alone finds Delight and Satisfaction. *Faith* sets not its Eyes nor its Heart on Things which are not, and from which in Time of Need, in the Hour of Death, and Day of Judgment, no Help can be received.

Faith makes us glory in that Cross of Christ, which is a *Stumbling-block*, and an Offence to the Men of this World; for it makes us see the Benefit of the Cross, and the Redemption and Salvation procured for us by that gracious and wonderful Submission of the Son of God.

When the first Man had sinned and rebelled against God, and had infected and corrupted his Purity, there was no Way to lost Happiness, but the Way which God, in his infinite Wisdom and Mercy, appointed; that is, JESUS CHRIST, the Way, the Truth, and

the Life; and Faith is an humble Acceptance of that Grace.

We were redeemed by the *Way of the Cross* and Sufferings through which our Lord himself past, and appointed the same Path in some Degree for his Followers, and which Way we can never bring ourselves into but by *Faith*.

Faith is the saving Knowledge of *Christ*, and forming him in our Souls, which is so difficult and strange to Flesh and Blood. *Faith* is that *Christian Philosophy*, which exceeds all the Learning and Wisdom of the Men of this World.

O how should we pray for the Lord to *increase our Faith*! And how necessary is this Christian Grace for a worthy Participation of the holy Communion! unless we stedfastly believe the *Promises* of God, and have a *lively Faith* in his Mercies through *Christ*, how can we receive the Benefits of that Sacrament, that Memorial and Application to ourselves of those Sufferings, represented to us in the Communion, and which is the End of this holy Institution? *Faith* is required by the Church of all worthy Communicants, and upon which Principle all our Works and Services are accepted by God.

A bare Belief, that there was such a Person as *Jesus of Nazareth*, and a bare Assent to his Doctrines, is not sufficient to give a Man a Title to the Salvation promised and purchased by him; but it must be a hearty Acknowledgment

knowledge and Confession of *Christ* crucified for our Sins, by which Sacrifice we are redeemed; and to which, in order to make it an *operative* and not a *dead* Faith, we must add an holy, pure, and innocent Life, conformable to the Doctrines of his Gospel: *He is the Author of eternal Salvation to all them that obey him.*

Let us then examine ourselves with regard to our Faith. Whether, upon the Evidence and Proof which our blessed Saviour gave of his being sent from God; *whether* upon his exact answering of all the Predictions concerning him; *whether*, upon the Innocence and holy Life of the blessed *Jesus*, his Freedom from all Guile, from all Suspicion of Craft or Design; *whether*, upon the Force of his Miracles, upon the Voice from Heaven declaring him, upon his Resurrection from Death, and manifest Ascension into Heaven, *there is not Demonstration to confirm us in the Christian Faith?* And *whether*, upon such Grounds, we do not believe in *Jesus Christ*, as the Redeemer of the World, and through whose prevailing Merits we have received Remission of Sins?

O may we all understand the *Things belonging to our Peace!* and may every one, who thus embraces and *believeth* the Christian Religion, frame his Life and Conversation agreeable to it, that our Practices may bring no Odium nor Reflection upon our Principles, but that we may *adorn* the Doctrines and In-

stitutions of our Lord and Saviour *in all Things.*

If we thus believe and thus live, if *Faith* is the *Foundation*, and if *Virtue* is the *Super-structure*, we shall always be prepared for this holy Communion, and receive the Benefit and Comfort thereof. It will procure us that *Peace of Mind*, which is the greatest of earthly Felicities, and bring us infallibly to that Heaven which *Christ* hath opened for all *Believers*. *Lord, I believe, help thou my Unbelief, and what I see not, teach thou me! Amen.*

A Prayer for Faith.

O Lord, the Creator and Father of all Mankind, whom I have the greatest Desire to *please*, but cannot without a true *Faith*, and which I cannot obtain but from thy Grace; be entreated to give me such a Belief and Confidence in thy Mercies through *Christ*, as may make me approach, with Joy, and Fervency of Spirit, thy holy Table, and *apply* the *Sufferings* there represented, as a never-failing Remedy to my *sinful and polluted Soul*.

O let me embrace the Declaration thou hast been pleased to give us, in thy holy Word, of our Salvation through his Blood, whom thou didst graciously ordain to be the Saviour of fallen Man, and to die for poor Sinners. *Enlighten my Eyes, O Lord, that I sleep not in Death; but make me contemplate that*

Preparatory to the SACRAMENT. 151

that adorable and blessed Person, who is the *Resurrection* and the *Life*, that I may comprehend what is the *Breadth*, the *Length*, the *Depth*, and *Height* of thy Love to us in him: That I may no more *live unto myself*, but that *Christ may live in me*; that neither *Principalities*, nor *Powers*, nor *Things present*, nor *Things to come*, nor any Thing may separate me from thy Love, which thou hast shewn for me, in my Deliverance and Salvation by the Son of thy Love, *Jesus Christ*, our Lord.

Grant, O Lord, that I may come to thy Altar with so deep and lively a Sense of such thy divine Love and Goodness to me, that I may be excited to love thee above all Things, and for thy Sake, *my Neighbour*, who is the Work of thy Hands: Give me such a Faith in thy Promises through *Christ*, as may take off my Anxiety for worldly Things, and make me study thy Will and Pleasure in all Things; that, bringing forth the Fruits of good Works, I may prove the Sincerity of my Faith and Affections to thee, and that, living and dying in this Faith, I may *receive the End thereof*, even the *Salvation of my Soul*, through *Jesus Christ*, my blessed Lord and Redeemer. *Amen.*

A Prayer for perfect Charity with all Men.

O Blessed Lord, who *went about doing good to all Men*, by whom Distress was always relieved,

lieved, and thy *healing Hand* stretched out to the Sons and Daughters of Affliction; who hast taught us the excellent and sublime Virtue, to forgive Injuries, to bless our Neighbours as ourselves, and to pray for our *Enemies*, doing unto them in their Afflictions, as in the same Circumstances *we would they should do unto us*; O give me Grace, who am now going to *remember* thy universal Love and Charity, to acquit myself, like a Christian, of a Duty so great and God-like, so promotive of my own Peace, and so preventive of the evil Consequence, in this World and the next, of *Hatred, Malice, and Uncharitableness*.

O Lord, let *me* look upon an *Enemy*, who wants my Help, as *thou* wast pleased to look upon Mankind, who had *rebelled* against thee, and let me bear the *Feature* of that divine Love, which causes the *Light* to shine upon the *Just* and *Unjust*!

O Lord, root out of my Heart all *Bitterness* and *Wrath*, and all Passions and Affections contrary to that Spirit of Love and Peace, which was thy Practice, and is the Temper of thy holy Religion.

Give me, O Lord, the Wisdom to recollect my own Errors, and to pity the Failings, without bearing any Hatred to the Person of a Brother and Fellow-creature. As all Sinners, O Lord, were included in that Love which made thee lay down thy Life for their Sakes, let no offending Brother be excluded
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Preparatory to the SACRAMENT. 153

my Christian Love. Be thou my moving Example in this, as in all other Virtues and Graces, and let me follow the Steps of thy Charity and Forgiveness. O how can I expect the nourishing Food of thy Sacrament, the spiritual Refreshment of thy Table, whilst I can see my *Enemy hunger*, or *one*, that may have injured me, *thirst*, and shut up my Bowels of Compassion from them!

O let me never fall into a Temper of Mind so contrary to the Spirit of Christianity in general, and of this thy holy Institution. O let the Communion of thy Body and Blood, sacramentally and spiritually given to thy Servants at thy sacred Altar, enlarge my Heart and Sentiments to all my Christian Brethren, for whom, as well as for myself, thou sufferedst Death upon the Cross.

O Lord, forgive all my Enemies, Persecutors and Slanderers, and teach me to forgive them: *Do good* to them that hate me, and let *me* learn to *do Good* to them also; *remember* not their Offences, and teach me to *forget* them.

O Lord, who hast taught us, that all our Doings without Charity are nothing worth, pour into my Heart that most excellent Gift, the very Bond of Perfectness, without which whosoever liveth is counted dead before thee.

Finally, O Lord, grant that all, who are Partakers of this Communion, may love one another, and be filled with thy Love and
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heavenly Benediction, that we may *forgive* each other, as thou hast *forgiven* us, and *live* and *love* as Brethren, till we all arrive at this blissful Regions, where every *Member* will be ever united to its *Head*, even to thee, O merciful Saviour! to whom be the Glory and Dominion throughout all Ages. *Amen.*

I will lay me down in Peace, and take my Rest, in Hopes through thy Mercy of rising with Joy and Faith to partake of the sacred Mysteries of thy Love. O fit my Heart to come with a proper Wedding-Garment, that I may be a worthy Guest at thy Table; that my Soul may be comforted with all the sweet and comfortable Influences of thy dying Love; and let thy heavenly Food strengthen my too weak and languid Soul, and give me fresh Supplies of Grace and Faith, that there may never again be any Want of Appetite, of Hunger and Thirst after such Righteousness; but without any Coolness, Indifference, or falling off, be always ready prepared and desirous to perform this Duty according to thy Will and Commandment: To whom, with the Father, and Divine Spirit, be all Glory, World without End.

Now use this excellent Collect of our Church.

O God, whose blessed Son was manifest, that he might destroy the Works of the Devil, and make us the Sons of God, and Heirs of eternal Life: Grant us, we beseech thee, that having this Hope, we may purify ourselves

Preparatory to the SACRAMENT. 155

selves even as he is pure; that when he shall appear again with Power and great Glory, we may be made like unto him, in his eternal and glorious Kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, World without End. *Amen.*

Our Father, &c.

The Lord bless and keep me this Night, and protect me with his over-ruling Power from all Dangers, and as my Body cannot continue in Health and Safety without his providential Favour, so let me know and feel that there is no other Name under Heaven given amongst Men, whereby they can be saved, but only the Name of our Lord *Jesus Christ.* Amen.

A concluding Prayer for Saturday Evening.

O Blessed and adorable Saviour of Mankind, who hast told us in thy holy Word, that he that *eateth not thy Flesh*, and *drinketh not thy Blood*, *hath no Part in thee*, lighten mine Eyes, that I sleep not in the *spiritual* Death of Sin, nor, in a Sense of my corrupt Nature, be on the other hand in such a Doubtfulness and Fear of Spirit as to run the Hazard of having no *Part* in thee, my Life and my Salvation, by omitting to eat thy *Flesh* and drink thy *Blood*, *spiritually* offer'd to, and received by the Faithful in this holy Communion; but give me Grace to be a worthy Receiver, thro' thy Merits, *Jesus Christ*, my Saviour. *Amen.*

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Companion to the Altar.

On SUNDAY-MORNING, *the Day of the Sacrament, at our first Rising.*

LORD, what is Man, that thou art thus mindful of him, or the Son of Man, that thou preparest such a Table for him?

Who is this that cometh from *Edom*, with dyed Garments from *Bosra*?

I am now going to receive the Cup of his Salvation, and call upon the Name of the Lord.

O give me a broken Spirit, and a contrite Heart, a steady Faith, and a charitable Disposition, which are the Sacrifices of thy Gospel Dispensation, and will please thee better than a *Bullock that bath Horns and Hoofs.*

O God, my Heart is ready, my Heart is ready! awake Lute and Harp! I myself will awake right early.

Praise the Lord, O my Soul, who forgiveth all thy Sin, and healeth all thy Infirmities.

Lo, I come to do thy Will, O God!

The *Dogs* eat of the Crumbs that fall from their Master's Table, but thou wilt feed me with the *Children's* Meat, and make me to drink out of thy Cup, and admit me to thy holy Table. O

O let me taste and see how gracious the Lord is. Blessed is the Man that trusteth in him.

O let me always hearken to thy Words ;
for they are Spirit, and they are Life.

A Prayer to be used before we go to Church.

O Holy Redeemer of the World, to whom all Things in Heaven and Earth must bow and obey, who hast instituted the blessed Sacrament of thy Body and Blood, commanding us to receive it in Remembrance of thee, let the beneficial Qualities of that Command, and thy own great Power and Authority, *evermore* prevail on me to attend this holy Ordinance. O Lord, grant I may approach thy Table with Humility and Lowliness of Mind, and a Sense of my own Unworthiness.

O give me a proper Notion of myself, and the Honour done to so frail a Creature, in admitting me to thy Table, and *satisfying my Mouth with thy good Things.* Grant I may have a stedfast Faith and Interest in thy Promises, a thorough Contrition and Abhorrence of all mine Iniquities, a perfect Charity with all the World, and such a right Understanding and Knowledge in these sacred Mysteries, that I may by Faith discern the *Lord's Body*, and my Soul be nourished with this holy Sacrament of thy last Supper.

O Lord, give me such Qualifications, as may make me an acceptable Attendant at
thy

thy Altar; pardon all my former Neglects, and Absence from thy Table, together with all my unworthy Approaches to it; and grant that for the future no *faithless Tears*, no *frivolous Pretences*, nor any Plea of *Unfitness*, which we might, but are too careless to *remove*, may cause my Disobedience to thy dying Precept, nor hinder my frequent and comfortable Reception of this holy Sacrament, and all the Benefits of thy Death and Passion.

Cleanse me from all the Pollutions of my frail and corrupt Nature, in that * *Fountain* which thou hast opened for our *Purification*; and cloath me with the proper *Wedding-garment* for this spiritual and heavenly Feast.

I am *coming to thy House*, and to thy Table, *even upon the Multitude of thy Mercies*; be entreated to look on me, thy sinful but penitent Creature, with a gracious Eye; and to pass by the Weakness and Infirmary of my Flesh, that I may receive this holy Sacrament to the Honour and Glory of thy great Name, and to the Comfort and Salvation of my own Soul: And this I beg through thy Merits, O blessed Lord God! To whom, with the Father and Divine Spirit, be all Worship and Praise, now and ever. *Amen.*

Blessing and Honour, and Glory, and Power, be unto him that sitteth on the Throne,

* *Zach. xiii.*

Throne, and unto the Lamb for ever and ever. *Amen.*

Glory be to God on high, on Earth Peace, Good-will towards Men. I praise thee; I bless thee; I worship thee; I glorify thee; I give Thanks to thee, for thy great Glory and Goodness, O Lord God, heavenly King, God the Father Almighty: for thy Son *Jesus Christ*, manifested in the Flesh, to destroy the Works of the Devil; and who is the Fountain of all Mercies both spiritual and temporal. I glorify thy holy Name, for that thou, O God, my Strength, hast kept me from time to time, particularly, that thou hast protected me this last Night from all Perils ghostly and bodily, and brought me to see the Light of another Day, whereas thou mightest justly have suffered me to sleep in Death, by reason of those manifold and heinous Sins wherewith I have so often offended thy divine Majesty. I have sinned! and what shall I say unto thee, O thou *Preserver of Man*? I have left undone those Things which I ought to have done; and I have done those Things which I ought not to have done, and there is no Health in me: But thou, O Lord, have Mercy upon me, most miserable Offender! O thou, who desirest not the Death of a Sinner, but rather that he would turn from his Wickedness and live, *have Mercy upon me!* Spare me, and restore me, who do here in all Humility confess my Faults, and do desire to be penitent for them.

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them. I come to thee in the Name of thy *bleſſed Son*, who is our *Advocate* with thee, O Father, and the *Propitiation* for all our Sins, for whose Sake mercifully grant unto me true Repen- tance, and the Assistance of thy *Holy Spirit*, which may teach and enable me to please thee hereafter in all Things, to deny Ungodlineſs and worldly Luſts, and to live godly, righteouſ- ly, and ſoberly in this preſent World, that ſo at laſt I may come to thine eternal Joy, thro' the ſame *Jeſus Chriſt*, our Lord. *Amen.*

A Prayer to be uſed at Church, if we come be- fore the Service begins.

O Great and glorious Lord God, whose Ears are open to the Prayers of thy humble Servants, and who haſt promiſed, that where *two or three* are aſſembled in thy Name, thou wilt be in *the miſt of them*; behold thy unworthy Servant now proſtrate before thee in thy Houſe of Prayer: O grant me ſuch Assistance of thy Holy Spirit, that I may per- form the *Service* of thy Church with an humble, reverential, and ſerious Devotion, that I may *glorify thee in my Body, and in my Spirit, which are thine*; and offer a Sacrifice holy and acceptable to thee, which is our *reaſonable Service*.

Open my Heart, O Lord, to receive gladly and comprehenſively thy holy Word, and that I may worthily and beneficially partake of thy Holy Communion.

Turn

Turn my Eyes from Vanity, and my Thoughts from worldly Concerns, that they may be *captivated* to the Obedience of *Christ*.

Let, O Lord, thy holy Word be such a *Lamp unto my Feet*, and a *Light unto my Paths*, as may conduct me in the Way of Righteousness, and to that heavenly Kingdom, which hath been purchased for me, by the precious Blood of thy dear Son, *Jesus Christ*, our Lord. *Amen.*

After Sermon is ended, before you approach the Table, you may use the following Ejaculations and Prayers, or as many of them as Time shall permit.

I Will love thee, O Lord my Saviour, for thou hast done marvellous Things. The good *Sheep* hear and obey the sweet Voice of the *Shepherd*; O make me of that Number, and feed and satisfy my Soul in thy rich *Pasture*.

I will come to thy Altar; not trusting in my own Merits, but in thy wonderful and great Mercy, I will approach thy Table with Thankfulness, and partake of that heavenly Banquet, which thou hast prepared for them that love thee; for there is the Bread of Life which came down from Heaven, and he, that with Faith eateth thereof, shall live eternally.

O give me Grace to adore those holy Pledges of thy unspeakable Love, that I may never forget so great a Mercy, as thy Death and Suffering for our Sins, that *Iniquity might not be our Ruin.* Thou,

Thou, O Lord Christ, hast graciously left and commanded this Memorial of thy Sufferings: Thou art the unspotted Lamb of our Christian Passover, thou hast spoken Peace to my Soul, and thy Word endureth for ever. O let the sprinkling of thy precious Blood wash out the Stains and Defilements of my sinful Nature, and preserve me from endless Torments and the *destroying Angel*.

I come to thee, O Lord, with Fear and Trembling; for my Transgressions are many, and the Words of my Mouth, and the Thoughts of my Heart, have been Evil continually, but I repent and am sincerely sorry, that I have sinned against such Goodness. O let such Fear and *Trembling work out my Salvation*.

I believe that thou art to be my Judge, and I fly to thee as my Saviour also; O look upon me with that Love and Compassion, which made thee *obedient unto Death*, even the Death of the *Cross*.

Remember me, O Lord, whom thou hast redeemed with thy most precious Blood, hear my Supplication for Mercy, whose Trust and Hope are in thee.

Blessed be thy Name, O Lord, my King, and my God, who, after a divine and wonderful Manner, and under the outward and visible Signs of Bread and Wine, dost impart to poor Sinners the Benefits of thy Body and Blood, given and shed for them. O let me partake of the Fruit of this blessed Ordinance, according to thine own Words, that *he that*

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eateth thy Flesh and drinketh thy Blood, shall remain in thee, and thou in him.

O God the Father of Heaven, have Mercy upon me !

O God the Son, Redeemer of the World, with Pity behold the Sorrows of my Heart for Sin !

O God the Holy Ghost, proceeding from the Father and Son, have Mercy upon me !

From unworthily receiving this Holy Sacrament, O Lord, *deliver me.*

I beseech thee to hear me, good Lord, that I may come to thy Altar with true Repentance, with a lively and stedfast Faith in thy merciful Redemption, with a thankful Remembrance of thy Death, and in Love and Christian Charity with the whole World.

O Lord, hear my Prayer, and let my Cry come unto thee.

A Prayer.

O Holy and blessed Redeemer, from whom all Things derive, and to whom all Things belong, who art the Lord of Angels and Men, and the Glory of Heaven and Earth; who didst suffer thy sacred Body to be *given*, and thy precious Blood to be *shed* for us, and didst order a perpetual Memorial thereof in the Holy Sacrament, that we might constantly receive the Delight and Pleasure proceeding from a View of thy redeeming Grace; and, in this State of Sin and Frailty,
of

of Trouble and Sorrow, be put in mind of the *Way thou hast made for us to escape*, and of the blessed and glorious Effects of thy Cross and Passion! With what Contrition for Sin, with what Humility and Repentance, with what Returns of Love and Gratitude, and with what Purity of Body and Soul, should we receive this sublime Mystery of thy Love!

O forgive what thou seest amiss, and accept, Lord, of my imperfect Duty and Service, and grant that this Holy Communion of thy Body and Blood, which I am now presuming to take and dare not refuse (for thou hast commanded it) may tend to the Remission of all my Sins, may regulate all my Fears, and so purify my Life and Conversation, that I may for the future do what is well pleasing in thy Sight.

Be pleased, O blessed Lord, to extinguish all my Affections and Motions to Sin, by an inward Sense of what thou hast suffered for it; and enlighten my Understanding to see the Folly and Danger thereof, that it would be to *crucify thee afresh*, and forfeit the Claim which thou hast graciously given me to everlasting Life, through the Merits and Satisfaction of thy Death and Passion.

Grant, O Lord, that no Sin may remain in me, whom thou art about to refresh, and feed with so rich and delicious a Banquet; O let it prove an Antidote against all the Poison of the Serpent, and defend and preserve me from
all

all his Temptations, that I may be united to thee in Faith and Love, and endeavour more and more to arrive at thy *full Measure and Stature* of Perfection, till I enjoy thy Felicity in the Kingdom of the Blessed. Grant this, I beseech thee, O adorable Saviour, to whom be eternal Glory and Honour. *Amen.*

Another Prayer.

O God, of *whose only Gift it cometh* that we do unto thee *true and laudable Service*, from whom all holy Desires and Affections proceed, be pleased to assist me with thy Divine Spirit; that, with a proper Disposition of Heart, I may receive this blessed Sacrament, observing the End of its Institution, in *remembering*, with unfeigned Love and Thankfulness, the Death and Sufferings of thy dear Son, my Lord and Saviour.

Be graciously pleased, O Lord, to fix and settle my Mind, and enflame my too cool and languishing Affections; that, in the Performance of this solemn and important Office of thy holy Religion, nothing may take off my Attention, or make me forget the Respect due to this sacred Ordinance.

Accept, O Lord, of my Intention and sincere Desire to offer thee a *holy and reasonable Service*, and grant, that, by a worthy Participation

cipation of these holy Mysteries, I may gather *new* Strength to subdue my sensual Lusts and Passions, and to advance more and more in the Paths of Piety; which *Grace to help me in this Time of Need*, I humbly beg for the Love and through the Satisfaction of *Jesus Christ* our Lord. *Amen.*

A Prayer upon giving our Offering.

O Merciful God, by whose kind Providence I am *able*, and by whose Grace I am *willing* to relieve and assist my poor Brethren, *let these my Alms, with my Prayers, go up for a Memorial before thee*; be pleased to accept this humble Offering, this small Return and Acknowledgment to *thee*, and this Testimony of my Love and Regard for my *Fellow-Creatures*. O let me seek thy Glory, and not my *own Praise* in this Oblation.

Remove far from me all Vanity, Ostentation and worldly Views, let my *Applause* be thy *Approbation*, and my Reward the *Things which are above*. O give me thy glorious Recompence at the *Resurrection of the Just*. *Amen.*

Another Prayer for the poorer Communicants when they give their Offering.

O Blessed Lord, whose Eye *in the Gospel* was over the *Treasury* at the Temple, beholding the *respective Offerings* of the *Rich* and the *Poor*, and didst accept and highly approve

prove of the *Widow's Mite*; be graciously pleased to regard this my Mite and humble Oblation, out of my small Ability; and let my Will and charitable Intention towards my necessitous Brethren be acceptable in thy Sight, O Lord, my Redeemer, *who searchest the Heart*, hast *no Respect of Persons*, and who becamest poor thyself to make us all rich. O grant me the *Riches* of thy Grace and Love, and after this Life of Poverty and Suffering, to sit in the *Heavenly Places* which thou hast prepared for every Soul that seeketh thee; this I beg for thy Name Sake. *Amen.*

As we are going to the Table.

O Lord, I am now going to thy Altar, and am heartily sorry for all my Omissions and unworthy Performances of this Duty. I truly and earnestly repent of all my Sins, bear no Ill-will nor Malice to any Neighbour, and, by thy Grace, intend to lead a new Life, following thy Commandments, and walking from henceforth in thy holy Ways. Lord, I believe, help my *Unbelief*, and grant, that I may take this holy Sacrament to my Comfort. *Amen.*

Devout Ejaculations at the Lord's Table.

As the Hart panteth after the Water-brooks, so longeth my Soul after thee, O God!

O Lord, shall I not believe and confide in thee, who hast given thyself for me? Shall I not love thee, who hast so loved me as to lay down thy Life for my Sake? Yea, Lord, thou knowest that I believe in thy Merits, and love thee for thy Grace and Pardon of my Sins.

I am weak and infirm, Lord, strengthen me; speak the Word only, and thy sinful Servant shall be healed; pour upon me the Abundance of thy Grace, say unto my Soul, I am thy Salvation.

I have found him whom my Soul loveth; O Son of David, have Mercy upon me!

God commendeth his Love towards us, in that, while we were yet Sinners, Christ died for us.

As by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made righteous. Be it unto thy Servant according to thy Word.

After the Prayer of Consecration, the following may be used.

O Lord, give me Grace to consider these Elements now consecrated by thy Minister, as strong and lively *Emblems* of thy Pains and Crucifixion; that I may call to mind, in the breaking of this Bread, thy Body broken, and in the pouring of this Wine, the Shedding of thy most precious Blood: O let thy Love for me in those Wounds be imprinted so deeply in my Mind, that no Time, nor worldly Pleasures, nor Temptations, may ever efface the Memory thereof; that I may not forget my Duty and Obligations to thee, for this unparallel'd Kindness; but, bearing in mind the cruel Print of the Nails in thy Hands and Feet, and the Spear in thy Side, I may abhor all Iniquity, and be crucified with thee, letting Sin no more reign in my mortal Body: Grant, O Lord, that I
may

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may never glory, save in the Cross of my dear Redeemer, by whom the World is crucified to me, and I unto the World.

As the Minister approaches with the Bread.

ASSIST me, O Lord, by thy Grace in this holy Office, that I may take the *Bread*, which thou hast commanded to be received, with all Humility, and due Regard to the *Thing signified*, as a Pledge of thy Love, and to the Strengthening and Nourishment of my Soul; that I may receive it in Commemoration of thy Death and Passion, and with a lively Faith and Confidence in thy Merits and Satisfaction. O let me partake of the Virtue and Efficacy of thy crucified Body, which was given to preserve my Body and Soul unto everlasting Life.

Upon receiving the Bread.

I Take and eat this *Bread* in Memory of my blessed Saviour, the Lord *Jesus Christ*, whose Body was given and crucified for me; and I feed on him in my Heart, by Faith, with Thanksgiving. O Lord, pardon my Frailties and Imperfections, through the Merits and Death of thy Son, and let me evermore dwell in *Christ*, and *Christ* in me.

After eating the Bread add as follows.

GRant, O Lord, that this Sacrament of *Christ's* Body may be an effectual Means to quicken my Faith and Love of him, that I may grow in Grace, and in the Practice of all good Works, until my Body shall be made *like unto his glorious Body*, and I come to his *everlasting Kingdom*.

Upon receiving the Cup.

I Remember in this Cup, O blessed Lord, with all Gratitude, the Shedding of thy most precious Blood for the Remission of my Sins. I drink it in a deep Sense and Acknowledgment of thy astonishing Goodness; and, O Lord, give me a thankful Heart.

After drinking the Wine, add as follows.

GRant, O holy Redeemer, that this *Fruit of the Vine*, blest and consecrated to this sacred Use, may *refresh and comfort* my Soul, washing it from all its Stains and Pollutions, that it may be *without Spot* presented unto thee, and that I may receive the blessed Effects of thy *Blood* shed upon the Cross, in thy glorious and everlasting Kingdom.

When

When you are returned to your Seat, use the following Prayer and Thanksgiving.

O Most holy and gracious Lord God, who hast permitted me to draw near to thy holy Table, and to partake of the highest and most solemn Mystery of our holy Religion: Pardon, I beseech thee, all my Unpreparedness; my Want of true Repentance and Examination, and let not any Failure, or Miscarriage in me, hinder the blessed Effect of this divine Ordinance.

Grant, that it may convey and work Grace in my Heart, move me to lead a new Life, and procure my eternal Welfare and Salvation. O let it *purify* my Conscience from *all dead Works*, and make me perpetually to serve thee, the living and true God, in all holy and regular Conversation and Godliness.

I have renewed my baptismal Oath and Obligation by this holy Sacrament; enable me, O Lord, to perform all my Vows and Resolutions of better Obedience; and make me diligent *to make my great Calling and Election sure*, by improving all my Time and Talents to the best Advantage, and especially to thy Honour and Glory.

I admire and adore thine infinite Wisdom and Goodness, manifested and memorized in this holy Sacrament. *Greater Love* could not be shewn, than for thy dearly beloved Son,

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Jesus Christ, to lay down his Life for my Sake; grant that I may not *crucify him afresh*, by my Sins and Impieties, nor put him again to *open Shame*, who has shed his Blood for me.

O let so great an Honour and Favour done to me, unite and engage my Will and Affections unto thee. Be pleased to accept of the Praise and Thanksgiving, offered from an unworthy, but relenting Heart: O preserve, and keep me now in thy Service; let me not *start aside like a broken Bow*, nor let my righteous and holy Resolutions be *as a Morning-Cloud, or early Dew, that passeth away*: But, O do thou, the Author and Giver of all Grace, establish me in good and Christian Principles and Affections, as *upon the strong Mountains*, that being founded upon *Christ*, the Rock of all Ages, no Floods of worldly Sorrow, no Storms nor Temptations may ever prevail against me, but that I may persevere in the *Truth*, as it is in *Jesus*.

Grant, O Lord, that, having *fought a good Fight*, and kept the Faith, lived in the Unity of thy Church, and in the Bond of Peace, having *finished my Course* with Joy, and, been faithful unto Death, I may receive the Crown of Life, which thou, the righteous Judge, shalt give to those that love and fear thee, and this I beg, for his Grace and Mercy's Sake, to whom, with thee, the everlasting Father and
blessed

bleſſed Spirit, be aſcribed, as is moſt due from all Perſons, and in all Ages and Places of the World, Glory, Honour, Praise, and Adoration. *Amen.*

Some Motives and Directions to live well after the Sacrament.

IT is not a bare Performance of religious Duties, without ſhewing the Effects thereof in an holy Life and Converſation, that will declare us to be true Diſciples of *Chriſt*, or procure us thoſe eternal Joys purchaſed for us by his Death and Sufferings.

We have not only promiſed to lead a new Life, but *drawn near to the Lord's Table*, with ſuch a Promiſe and Reſolution: how baſe, how perfidious, how diſpleaſing to the bleſſed Author of this Sacrament will it be, to baniſh all theſe pious Vows and Engagements, ſuch a ſacramental Contract with God, if I may ſo call it, *for the Pleaſures of Sin, which are only for a Season!* which will deprive us of *thoſe Joys at God's Right-hand, which are for evermore.*

A Non-communicant *deſpiſes* the Lord's *Chriſt* in ſlighting his holy Ordinance, a wicked Communicant *diſpleaſes* him, and is a *Diſgrace* to it. What but the ſhameful Infamy of Hypocriſy can it bring upon us to retire and perform pious Devotions *one Week*, and re-admit all our Vices the *next*, to *leave* all our Righteouſneſs *at Church*, and take up every former

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former ill Habit? This is most daringly and presumptuously to *mock God*, and to provoke the *Being of all Mercies, to be a consuming Fire.*

Let us then prove and shew to the World the blessed and happy Effects of the holy Sacrament; and charm and bring home wandering Sinners to *Christ*; that we all may be *one Fold*, under the great Shepherd, by a constant and uniform Course of Piety and Virtue; by doing our Duty to *God*, to our *Neighbour* and *ourselves*; that the ancient Remark upon Christians may be made upon all Communicants, *See how these Men live and love one another.* Which, if we are not careful to perform, it will be a Demonstration, that we love not the Lord *Jesus Christ*, that the Remembrance of his Death and Sufferings for us have had but little Effect. But let his unexampled Love, and the gracious End thereof, which is our Salvation, constrain us to Holiness and Obedience.

Let us then endeavour to lead our Lives according to the following Rules, which, when we accustom ourselves to, will appear every Day more pleasant and delightful; give us Peace of Mind, joyous and comfortable Reflections, and the End thereof, eternal Life.

And, first with Regard to God, look upon his Greatness, and thine own Nothingness; upon his Power, and thine own Weakness; upon what thou deservest, and upon his daily Goodness to thee, and what he hath done for
your

your Soul in *Christ Jesus*; and then, if you have the least Spark of Grace or Gratitude, it must prevail upon you to love him with all your Heart, with all your Soul, and with all your Strength, and to let his Commands be your Delight and your Practice.

All our Actions take their Merit from their Conformity to the Will of God; and if we do not forsake his Service, his *daily Bread* will not be wanting; we shall have the *Light* of his *Countenance* in this World, and in that which is to come, eternal and uninterrupted Felicity.

Secondly, let us love our Neighbour, and perform all kind Offices after the Example of *Christ*; let us bear with his Imperfections, which is an exalted Proof of our Love; not under-value and slight him in any Circumstance or Capacity, *because* he is the Workmanship of the Lord our God.

Let us be generous, open, and undesigning in all our Words and Actions, of large and charitable Sentiments; not hating any one for their Difference of Opinion, but, being ready to serve and assist them in all Wants temporal and spiritual; having a tender Regard and Respect to the *Sufferings*, and not to the *Persons* of Men; and, being kind and affectionate to all; loving and forgiving one another, as God, for *Christ's* Sake, hath forgiven us.

And lastly, with regard to ourselves, let us do the Duties of our Station with Diligence, Chearfulness

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fulness and Content; let us often meditate upon the Joys of Heaven, and then no worldly Troubles will greatly ruffle us; let us be *prudent*, and *careful*, that we may be *independent* upon a *false* and *deceitful* World; and do all in our Power honestly and fairly to keep ourselves from those Necessities which make us liable to Temptations, to be corrupted and seduced to Evil. Let us be moderate and sober to preserve our Health; and holy and religious to preserve our Souls; knowing that *Christ* came to reform the Manners of Men, to refine and improve Morality, to establish it upon the best Principles, and make it promotive of the happiest Consequence. *The Grace of God hath appeared, teaching us to deny all Ungodliness, and worldly Lusts, and to live soberly, righteously, and godly in this present World, looking for the blessed Hope, and the glorious appearing of our Lord Jesus Christ, when he shall come in the Glory of his Father with his holy Angels.*

Grant, that these Things may be so grafted in our Hearts, that they may bring forth in every Communicant the *Fruits of good Living*, to God's Honour and Glory, through *Jesus Christ*, our Lord. *Amen.*

Receiving the Holy Sacrament. 177

The following particular Directions for a religious Use and Improvement of temporal Occurrences, written by a very pious and learned Divine, I would recommend to the Perusal of every Communicant.

WHEN you go forth out of your House or Chamber, say,

The Lord preserve my going out, and my coming in, from this Time forth for evermore. *Amen.*

When you stand upon some high Place, say,

Thy Mercy, O Lord, reacheth unto the Heavens, and thy Faithfulness unto the Clouds.

When you behold pleasant Fields, and Variety of Objects, say,

O Lord, how manifold are thy Works! in Wisdom hast thou made them all: The Earth is full of thy Riches.

When you see or hear of any extraordinary Event, say,

Blessed be the Lord God, even the God of Israel, who only doth wondrous Things! And blessed be the Name of his Majesty for ever: And all the Earth shall be filled with his Majesty. *Amen. Amen.*

When you hear the Clock, or see the Hour of the Day, say,

Our Days upon Earth are but as a Shadow; and we bring our Years to an End as a Tale that is told; so teach me to number my Days, that I may apply my Heart unto wisdom. *Amen.*

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When you go to read the Scriptures, say,
Open thou mine Eyes, O Lord, that I
may see the wondrous Things of thy Law. Amen.

When you are sad, or discontented, say,
Why art thou so full of Heaviness, O my
Soul, and why art thou so disquieted within
me? Put thy Trust in God, for I will yet give
him Thanks for the Help of his Countenance.

When you hunger or thirst, say,
Blessed are they that hunger and thirst after
Righteousness, for they shall be filled.

When you are asked an Alms, being able to give, say,
Blessed be God, who hath not only given
me Ability, but this Opportunity also to lay up
in store for myself a good Foundation against
the Time to come, that I may lay hold on eter-
nal Life.

When you hear Evil spoken of others, say,
Lord, who shall dwell in thy Tabernacle, or
who shall rest upon thy holy Hill? He that
hath used no Deceit in his Tongue, nor done
Evil unto his Neighbour, and hath not slan-
dered his Neighbour.

*Upon the Sense of your Sins, and the mispending
of your Time, say,*

Call to remembrance, O Lord, thy tender
Mercies, and thy loving Kindness, which have
been ever of old. O remember not the Sins
and Offences of my Youth, nor of my riper Years.
O deal not with me after my Sins, neither re-
ward me after mine Iniquities: But according
to thy Mercy think upon me, O Lord. O
give me Grace to redeem my Time, for my
Days of Life have been evil. Amen.

N. B.

Receiving the Holy Sacrament. 179

N. B. Be careful to retire *some Part of the Day*, into your Closet, and devoutly read the Psalms appointed: And on every *Friday*, as also the *Wednesdays* and *Saturdays* in Lent, and *Ember Week*, the Litany and Prayers of our Church.

Neglect not, when Occasion offers, to perform all spiritual Works of Mercy, viz. to instruct the Ignorant, to correct mildly Offenders, to counsel the Doubtful, to suffer Injuries with Patience, to forgive Offences and Wrongs, to pray heartily for others; as also all corporal Works of Mercy, viz. to feed the Hungry, and give Drink to the Thirsty, to cloath the Naked, to harbour the Stranger and Needy, to visit the Sick, to minister unto Prisoners and Captives, and to bury the Dead.

Next to the holy Commandments and Injunctions of the Gospel, be diligent to observe the *Precepts of the Church*, viz.

1. To observe the Festivals and Holidays.
2. To keep the Fasting-Days with Devotion and Humility.
3. To observe the ecclesiastical Customs and Ceremonies established, and that without Forwardness and Contradiction.
4. To repair every Day, Morning and Evening (unless there be a just and unfeigned Cause to the contrary) unto some Church or Chapel for publick Prayers; to which God hath in a more peculiar Manner annexed his Blessing, telling us that where two or three are gathered together in his Name, he will be in the midst of them.
5. To

180 *Directions how to live well, &c.*

5. To receive the blessed Sacrament of the Body and Blood of Christ with frequent Devotion, and three Times a Year at least: whereof *Easter* to be always one. And for the better Preparation thereunto, as Occasion is, to disburthen your Conscience of those Sins that may grieve you, or Scruples that may trouble you, to a learned and discreet Minister.

As you enter into Bed, say,

In the Name of our Lord *Jesus Christ*, who was *crucified upon his Cross*, and *laid into his Grave* for me, I lay me down to rest; bless me, O Lord, and keep me, save me from all Dangers Ghostly and Bodily, and raise me up in the Morning to thy Fear, and at the last Day unto Life eternal. *Amen.*

As you betake yourself to sleep, say,

I will lay me down in *Peace*; for it is thou, Lord, only that makest me dwell in *safety*. *Amen.* Have mercy upon me, O Lord, *now*, and at the *Hour of Death*. *Amen.* Preserve me while I am *waking*, defend me while I am *sleeping*; that my Soul may continually watch for thee, and both Body and Soul may rest in thy Peace and Glory for ever. *Amen.*

In case you are not presently *disposed to sleep*, devoutly repeat the 51st *Psalms*, or what Parts of Scripture you can remember, which will prove a Fence against wicked Thoughts and fearful Apprehensions.

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